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Peace Be Unto You

Healing & Prosperity Thoughts

TO BE USED FROM

JUNE 20 to JULY 19

Healing: The joy of the Lord is my life and my strength, and I am made whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I am filled with joy as I realize the presence of Thine all-providing Spirit of abundance.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE — *Editor*
GEORGE E. CARPENTER — *Associate Editor*

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The Body

CHARLES FILLMORE

A GREAT DEAL is said in the Bible about man's body. In fact, the Bible is a mystical record of the various bodies in which the souls of men have lived. Bodies show the different states of mind of those who inhabit them, ranging all the way from the Adam enbodiment and environment up to the Christ body and its freedom from environment. It is fair to say that the Bible is the allegorical record of man under many aliases, in many bodies.

In all the history of man he has appeared under all sorts of masks, which he has called his bodies, ranging from a corrupt and distorted body up to the most "glorious body" of Christ.

The resurrection of the body is the paramount theme of the New Testament, and, in fact, the all-embracing yet veiled subject of the entire Bible. Immortality has been the engrossing subject of man's thought since the record of the race began. Quota-

tion after quotation might be cited from the Bibl illustrating what man's body potentially is, and ho it should be controlled and governed so as to gai the greatest amount of harmony and peace in life.

Now, mark you, man is not solely his body, fo man is more than body, but without a body ther could be no man. Yet the body is not man, but ma will forever possess a body. If the body is not mar and man could not be without a body, what is mar since the body is constantly changing?

You see at once that man is not body, but tha the body is the declaration of man—the substantia expression of his mind. We see so many differen types of men that we are bound to admit that th body is merely the individual's specific interpretatio of himself, whatever it may be. Man is an unknow quantity; we see merely the various ideas of ma expressed in terms of body, but not man himself The identification of man is determined by the in dividual himself, and he expresses his conceptio of man in his body.

Some people have tall bodies; some have sho ones. Some have fat bodies; some have slim one Some have distorted bodies, some have symmetric ones. Some have black bodies; some have yello bodies; some have white bodies. Now, if the boc is the man, as claimed by sense consciousness, whic of these many bodies is the man?

The Bible declares that man is made in th "image" and after the "likeness" of God. Which the various bodies just enumerated is the image ar likeness of God?

The New Testament maintains that man's boc

is the dwelling place of the Spirit of God—"Know ye not that your body is a temple of the Holy Spirit which is in you? . . . glorify God therefore in your body." Yet it is written that the Man of Galilee cast devils out of this temple of God. How could devils infest the temple of God?

Some persons contend that man's body is corrupt from birth, and others affirm that it is the glorious masterpiece of God.

We find, however, that those who say that they despise their bodies are loath to part with them, for the reason that they cannot adequately conceive of man without a body, and it is better to have some kind of a body than to run the risk of not having any. The body that these persons possess is all that they know of the identification of themselves. They do not fancy the idea of risking another, and possibly a worse body, so they hold on to the one that they have as long as they are able, regardless of its frailties. The chances of getting a new body seem so uncertain that we all strive to keep the one that we have.

Let us repeat that the body of man is the visible record of his thoughts. It is the identification of the individual's interpretation of man, and each individual shows in his body just what his views of man are. The body is the corporeal record of the mind of its owner, and there is no limit to its infinite differentiation. The individual may become any type of being that he elects to be. Man selects the mental model and the body images it. So the body is the image and likeness of the individual's idea of man. We may embody any conception of life or being that we can conceive. The body is the exact repro-

duction of the thoughts of its occupant. As a ma thinks in his mind, so is his body.

You can be an Adam if you choose, or you ma be a Christ, or any other type of being that you se fit to idealize. The choice lies with you. The bod merely executes the mandates of the mind. The min dictates the model according to which the body sha manifest. Therefore, "as he thinketh within himsel [in his vital nature], so is he." Each is just wha he believes he is.

It is safe to say that nine hundred and ninet nine people out of every thousand believe that th resurrection of the body has something specificall to do with the getting of a new body after death so we find more than ninety-nine per cent of th world waiting for death to get something new i the way of a body. This belief is not based on th principles of Truth, for there is no ready-made-bod factory in the universe, and none will get the bod that thus he expects. Waiting for death in order t get a new body is the folly of ignorance. The thin to do is to improve the body that we now have it can be done, and it must be done by those wh would follow Jesus in the regeneration.

The "resurrection" of the body has nothing wha ever to do with death, except that we may resurre ourselves from every dead condition into whic sense ignorance has plunged us. To be resurrecte means *to get out of the place that you are in* and t get into another place. Resurrection is a rising int new vigor, new prosperity; a restoration to som higher state. It is absurd to suppose that it appli only to the resuscitation of a dead body.

Paul hints at a time when the body will be changed, and he says that it is when "Death is swallowed up in victory." Here are Paul's words: "When this corruptible shall put on incorruption, and this mortal shall have put on immortality . . . Death is swallowed up in victory."

This transformation is worked out by the individual himself, and is not the result of physical death, but rather of the death or annihilation of the erroneous ideas that ignorance has stored in the cells of the body. It is first a mental resurrection, followed by a body demonstration.

It is the privilege of the individual to express any type of body that he sees fit to idealize. Man may become a Christ in mind and in body by incorporating into his every thought the ideas given to the world by Jesus.

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Creative Mind has imaged in the soul of every one a picture of the perfect-man body. The imaging process of creative Mind may well be illustrated by the picture that light makes on the photographic plate, which must be "developed" before it becomes visible. Or man's invisible body may be compared to the blue prints of a building that the architect delivers to the builder. Man is a builder of flesh and blood. Jesus was a carpenter. Also He was indeed the Master Mason. He restored "the temple of Jehovah," the Lord's body, in Jerusalem, in His mind and heart.

When we call ourselves fleshly, mortal, finite, w manifest bodily upon a fleshly, mortal, and finit plane. We sow to the flesh, and of the flesh reap co ruption. The time has arrived for the whole huma family to repudiate the estimate of man as corru and instead to think of him as he was designed b creative Mind. "This corruptible must put on in corruption, and this mortal must put on immortality, says Paul.

We must stop calling our bodies flesh and blood but see them as they are in Spirit-Mind—pure an incorruptible. This realization of man's perfect bod will arrest decay, disintegration, and death.

We must rise above material thoughts into spi itual realization, and live, move, and have our bein in a divine reality. When our views of man are ele vated to spiritual understanding, we shall begin th expression of bodily perfection. Our thoughts mus first be perfect before we can expect to manifes perfection in body. The issues of life are withi man; the body is merely the record of the state o mind of the individual.

Jesus demonstrated for us the highest type o embodiment. He brought His body under the master of His mind. He said, "I have power to lay it dow and I have power to take it up again." What Jesu did, we all can do, and it is fair to say that His is th normal standard for every individual, and that eve other presentation of livingness is abnormal, th result of insufficient Christ elements. Paul says, quoted, "Ye are the body of Christ," and he sa this to emphasize the fact that Christ is the o true pattern for man, and that each of us shou

realize the fulfillment of the divine fiat. "Let us make man in our image, after our likeness."

Jesus was the only man who ever proclaimed with authority, "He that hath seen me hath seen the Father." Jesus was the divine oracle; His mind was unified with the universal Mind principle; this same principle obtains in a degree, today, in those who identify themselves in Spirit instead of in the flesh. We need not "look . . . for another" in whom to witness the Christ, as did John the Baptist, *but we must look for Him in ourselves,* precisely as the man Jesus found the Christ in Himself.

The statement, "Ye are the body of Christ," promises the possibility of a universal incarnation of the Christ, and does not in any sense narrow it down to one single individual.

And again Paul's words, "Glorify God . . . in your body," proclaim the fact that the God nature may become manifest in every individual. What is the chief object of man? To glorify God in his body, is the true answer. Have the courage to make the heroic attempt to give personal expression to God. And how shall we do this? By mentally agreeing that we are potentially the Christ and capable of a divine self-presentation to the Father. We must rise to the conscious realization that every thought of our mind, every atom of our body, every molecule of our being, every function of our nature, and every force of our mind is divine, and that all of these do and shall vibrate to the harmonies of Spirit. *This is the resurrection of man;* there is none other.

By so doing we establish our ego, or our I AM identity in Divine Mind, and enter into joint heir-

ship with Jesus to the heavenly inheritance of pow
peace, prosperity, and perfection.

All the so-called human or earthly spheres
operation are reflections of the Divine, and by co
sidering them we may gain an intellectual conce
of spiritual realities, but we should ever rememb
that spiritual things are "spiritually judged." I
this higher renewal of the mind we shall be bodi
transformed, and prove those things which are goo
perfect, and true.

The resurrection of the body is the result of t
elevation of the spiritually emancipated mind of t
individual; neither time, nor evolution, nor any
the man-made channels of growth are requisite
this demonstration. It is purely the result of sp
itual-mindedness.

Step by step, thought added to thought, spiritu
emotion added to spiritual emotion—eventually t
transformation is complete. It does not come in
day, but every high impulse, every pure though
every upward desire, adds to the exaltation a
gradual personification of the Divine in man, a
to the transformation of the human. The "old ma
is constantly brought into subjection, and his dee
forever put off, as the "new man" appears array
in the vestments of divine consciousness.

All have hope and find deep consolation, a
assurance, in the belief of the final redemption
the body; and this universal feeling is born of t
legitimacy of the fact that this redemption m
eventuate, and that perfection is the ultimate g
of man's being, that death and separation must c
appear from human experience.

How to accomplish the resurrection of the body has been the great stumblingblock of man. The resurrection has been a mere hope, and we have endeavored to reconcile a dying body with a living God, but have not succeeded. No amount of Christian submission or stoical philosophy will take away the sting of death. But over him who is risen is Christ, "death no more hath dominion."

A Song for Father's Day

Vivian Yeiser Laramore

Father is a dozen men
All wrapped up in one!
I have reckoned up to ten:
Brother, lover, son,
Dreamer, prophet, coach, and king,
Hero, helper, friend—
I could count from spring to spring
And never reach the end!

Father is a dozen moods
Merged in one design:
Tenderness, solicitude,
Mirth that is divine,
Peace of prairies, strength of stone,
Grace that gardens gather.
Vividly the days enthrone
The splendidness of father.

Father is a word to sow
In the mind's cool sod;
Jesus long and long ago
Made it one with God.

Miss the Mark No More

F. R. DEHONEY

THE ABILITY and power to heal diseases of body or soul certainly are gifts from God. Such gifts are supposed to be possessed by only a select few. This I doubt, except for the fact that only very few understand God's laws and qualify themselves to use them to the full.

I doubt that God sees any difference between men or that He shows any preference. He places an equal value on all. To substantiate this belief I quote Jesus Himself: "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." The trouble likes in the fact that we can understand only what we see, hear, and feel. Thus we raise some persons above others.

To be healers we must recognize universal perfection, thus shutting out all evil of every kind We must know that a belief in evil produces evil a belief in disease produces disease; a belief in weakness produces weakness, and belief in failure produces failure.

There are many reasons why so few real, consecrated Christians have any success with divine healing. First we must absolutely abrogate the long disproved idea that there are two opposing forces in control of the universe. A close study, with an open mind, will show us that there can be only one force, the force or power of the one almighty God. I am sorry to have to say that the idea of

devil running loose over the earth is a vestigial idea carried over from the days when people worshiped multiple Gods. The thought of two Gods should have been forgotten long ago. Knowing that the real God is all love and always loving as well as all-powerful, it is a sad commentary on God to believe that He would allow a destroying devil to be turned loose among His children. Would you turn a ravenous wolf or a poisonous snake loose among your children? How much greater than you is God?

The science of Christian healing—spiritual healing—should be as universally taught as the multiplication table or the alphabet—and it is more necessary. Health is practically synonymous with God, as is wisdom and love. A clean, wholesome, healthy body is a sign of the presence of God. The health substance has its origin in spirit. Disease of the body surely has relation to some disorder of the mind. Where the real mind—the real God in you—is clear and sure of itself, its knowledge, its goal and its understandings, the health of the body will be on an exact level with it. We may seem to be in perfect health today and in the course of human events be bound down by disease tomorrow; but if we have a firm belief in health and know the practice of the law of being, we shall be well protected from disease.

The God of principle—purity, holiness, wisdom, righteousness, power, all these in one—is health, and we can glorify the principle only by knowing it and by practicing it in our mind. Teach yourself through your external mind that your subconscious mind, your soul, may be constantly nourished and

strengthened. Perfect health calls for a perfect su conscious mind, soul. A perfect soul calls for perfect teacher or trainer in the external mind, th mind by which you know the world and the wor knows you. Your subconscious mind is always su ject to training through your external mind, you intellect.

The reason that we do not see universal healt is that we do not call it into visibility. We have no known the law, and of course have not used it. Ou life current, our health current, comes through ou subconscious mind, the mind that medical men ca the vegetative or involuntary nervous system. Th is the nervous system that controls the functionin of every vital force in us and determines whethe we shall be healthy or unhealthy; and I know tha this is the real God in us. We certainly have a par in putting our health current in motion. It is onl awaiting our move that it may come forth abun dantly. If we believe in disease we shall suffer di ease. If we believe in health and all that it symbo izes we shall have health. As Jesus Christ said, "ac cording to your faith be it done unto you." If we hav doubts as to health responding to our call, if w have doubts as to our ability to get well or sta well; if we have thought self and bodily contr beyond our powers and allowed a philosophy o suffering to dominate us, I assure you we are doome to much suffering. "According to your faith be done unto you."

We can prove the presence of health and brin it into manifestation through the power of Go and God is always near. Christ, the great and lovin

author of health and salvation is within you. "The kingdom of God is within you." When I tell you that God is never further away from you than your heart-beats or your brain centers you will understand that you need not call Him from a far country or have any doubt of His hearing your call. Accordingly the answer to your call comes from the God within you, from your own vital forces.

We cannot attract the attention of God except through words of Truth; but brother, sister, it can be done through life-giving words of Truth, no matter how desperate the emergency. I have seen it done many times, even though in some cases disease and death seemed to have full sway. Yes, I am an M. D. who believes in God as the one supreme healer and who has not attended a case without His help for many years. If we think of ourselves as small and unworthy or weak and wicked we shall lose cast with ourselves and with God and we shall not make contacts that awaken in us a consciousness of love, health, and wisdom. Many have proved the power and willingness of God not only to heal disease but to keep His followers free from disease; and what many have done many more will do.

In view of the many astonishing attainments in recent years in proving the power and use of invisible material forces, even that spirit is substance, that the all-powerful God and our body are of the same universal substance, we dare not limit the future or its possibilities. The thesis we are considering is nothing less than that health is substance that can be seen and understood by the mind. This discovery,

the product of centuries of investigation, holds th power to solve the problem of existence. Some minc claim it will have a profound influence if not revolutionizing effect on science, theology, religio and medicine.

Of course I know there is no reason why w should not use to the full all the means that Go has given us for the healing of disease of both bod and mind, and I know that the work of my hanc or the use of the proper remedies furnished to u by the God of the universe is as much God's wor as anything He has done without the use of huma hands. Nevertheless I also know that many time human remedies have no effect at all, and it become absolutely necessary for us to tap God's much large and deeper fountains of love and healing power That this can be done has been demonstrated man times; I myself have seen it so often that to me i has become a well-established fact. I would be afraic to try to live a single day without this great loving and healing God present and active in my mind anc body. I consider mind and body as actually one because they are so closely combined as to be inseparable. The philosopher who said there is absolutely no sensation in matter overlooked the fact that mind and matter are composed of exactly the same basic substances and that these are verily the God substances.

I do not mean that where God is present human faults and frailties are always absent, because the world has been steeped in false beliefs and fallacious teachings for so many centuries that we have really all sinned—missed the mark—and fallen short of

the glory of God. Even God's greatest followers have suffered and died. Only four people that I have heard of have escaped physical death, Enoch, Elijah, our Saviour Himself, and possibly Moses passed from this life to the next without seeing death. But this fact and our Saviour's own words, "If a man keep my word, he shall never see death," point to the fact that man was originally intended to live forever and that only sin—missing the mark—thinking, and thinking wrong—brought death to the human race.

The fact that Paul, one of God's greatest followers and teachers, prayed that the thorn be removed from his flesh—God refusing to remove it but giving him grace sufficient to compensate for it—does not in any way weaken my belief in God's ability, willingness, and readiness to relieve suffering and heal disease or in our ability to reach Him in our hours of need. Paul evidently believed in suffering and was prepared to suffer. He spent his life as a martyr and died as a martyr. Anyone who today believes in martyrdom and self-pity and gets enjoyment out of telling the world about his sufferings, as Paul actually did, will reap the same reward that Paul reaped.

Anyone who believes that suffering is a means of purification and that "whom the Lord loveth he chasteneth" will surely pay in suffering. As a man thinks so his life and character are formed. Paul was one of the greatest teachers the world has ever seen, but he had been educated in the old Jewish conceptions and traditions, and he brought many of them into Christianity in spite of the fact that Jesus

had pushed them all aside. I am sure that none of the apostles more than half understood Jesus' teaching, and that they were all greatly influenced by the old Jewish traditions that Jesus had told the Pharisees they were using to nullify God's laws.

If the faith that has been placed in medicine and the human art of healing had been placed in the God that abides in all of us, disease in its many forms would long ago have vanished from the earth. It is high time that nominal Christians were waking up to the unmistakable teachings of Jesus and practicing loyalty to Him whom they are supposed to follow. But believing in man-made creeds that point to death instead of life, leads men into deeper and deeper confusion, and they fail to grasp the spiritual meaning of the life of Jesus. False doctrines have almost pushed Truth out of the picture. These false doctrines should be abrogated and Truth established in their place, otherwise we shall continue as in the past and pay the penalty in suffering and dying.

In order to overthrow the foundation of a teaching that perpetuates disease and death, it seems that we must go back almost to the beginning of time and start all over again. We must abrogate the old doctrine that we are living under the curse of our Creator—that we are paying a penalty for sin—missing the mark—by our oldest human forebears. I believe this to be one of the greatest false curses called down on humanity by humanity, and I know that none of the ancient mythologies ever nurtured anything more grotesque or more destructive to the peace of human minds. Does Jesus'

teaching correspond with this? "Ye are the salt of the earth"; but being unconscious of the salt—the saving power within you—you are doing nothing for the world. "Ye are the light of the world"; but by putting your light under a bushel, covering it with an erroneous belief—a sin—missing the mark, you are not permitting it to shine. These words were spoken by Jesus in the Sermon on the Mount, the great sermon that ended the old dispensation and ushered in the new.

"You have been taught that Abraham—humanity—is your Father, but I say unto you, one is your Father, even God, Spirit, right. Obey My teachings and let your light shine. You have been taught that God requires sacrifice, but I say I will have mercy and not sacrifice."

"Go thy way; from henceforth sin [miss the mark] no more."

Jesus' Sermon on the Mount was for the whole world, for everyone; He closed it by appealing to "every one therefore that heareth these words of mine, and doeth them." Jesus overthrew the old doctrine by healing all manner of diseases and even raising the dead. He explained all His actions by saying: "I can of myself [objective mind] do nothing." "The father abiding in me doeth his works." He also said, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do, because I go unto the Father." I believe a greater thing than raising the dead would be to keep the thoughts so true to Truth that there would be no thought of disease or death.

What is the use of saying, "I believe in God the

Father Almighty," and then canceling it out by believing in a power of evil, a power of evil that sometimes seems stronger than the God we claim to believe in?

God never designed sickness. It is a self-inflicted misery of the human race. It is because men thought and thought wrong and then persisted in their wrong thinking. God never designed evil. The trouble here is that God gave men freedom to think, a free will to think as they please, and they in the course of time used this freedom to muddle and bungle their life and even to oppose God's unchangeable laws.

If God had made or sanctioned disease do you suppose He would have had His Son come to the earth to heal, cast out, and eliminate all manner of diseases and then go still further and raise the dead. If death were a necessary part of human experience, why should Jesus have come to earth to destroy it? Would Jesus destroy His Father's plan by bringing His dead back to life?

If we believe that disease and suffering are sent for the purpose of chastening and purifying and are according to God's will, why do we fight God's will so hard? Why do God's sincere Christians fight so hard to avoid the very thing that God believes in and sponsors and that they themselves believe in? Why do people fight the God on whom they claim to depend for every breath of life, and to whom they willingly submit? Paradoxical, isn't it?

Did Jesus ever tell anybody that he must be patient with his sufferings and that they were designed to purify him? When the many theologians

tell us that the words "Heal the sick, raise the dead . . . cast out demons" were not spoken for men of our day, they are canceling out baptism and the Lord's Supper. It seems strange to me that they can't see this fallacy as plainly as I can. A religion that does not reach deep enough to heal disease is sorely lacking in spiritual power.

Jesus in His great work did not overthrow any law of nature, but He meticulously applied God's law of eternal Truth.

God Bless This Automobile

This is God's car. God's hand is at the wheel. His wisdom chooses the way, which is the highway of Spirit. Nothing impedes the progress of this motorcar; it neither gives nor receives offense in all its journeyings. God's law of order and right adjustment is manifest in all its mechanism. God's love directs its errands. No fear alarms its occupants; for God's presence blesses them with the spirit of peace.

The driver of this car is an emissary of Spirit. God's wisdom inspires in him alertness, good judgment, and quick decision. God's patience gives him temperance and courtesy. God's love makes him swift in the service of Christ, and slow to respond to destructive impulses. The Spirit of the Lord is upon him and directs him in all his ways.

What I Want in the Postwar Worl

ANONYMOUS

I WANT TO DEVELOP spiritually, mentally, an physically first and foremost, and last but b no means least I want to develop materially.

Spiritually I want a greater realization of th oneness of God and mankind. I want understanding knowledge, wisdom. I want to be filled with lov and to radiate it to others; to be in constant com munion with my heavenly Father so that my lif may be a continual prayer. I want to be unwavering and steadfast in my loyalty to Him; to be hourl aware that He is and therefore I am.

Mentally I want to push back into their nativ nothingness the thoughts that injure myself o others. I want my mind to be free from fear, ope and receptive. I want to receive only ideas of per fection, to grasp only the good, to ignore all seem ing evil. I want to be forever aware that my min is God's mind and that I have but to "be still, an know" to be filled with limitless ideas. I want t send out sincere thoughts of love, prosperity, an health into a welcoming world, to see the good i every situation. I want to be great through realizin my smallness, to be meek through realizing m greatness.

Physically I want my body to be the perfe house of God. I want to banish now and for a time any illusory imperfection through the realiza tion that I am a child of God and therefore cann

be anything less than perfect.

Materially I want that which is mine by divine right, for I do not believe I am a perfect whole so long as I lack any good thing. But I also know that my Father knows that I have need of material things, and if I but first seek the kingdom of heaven, "all these things shall be added" unto me in even greater measure than I could ever dream.

Still Should the Heart Rejoice

Grace Noll Crowell

"Seedtime and harvest" since the world began,
"Rain on the just and the unjust"—God's great plan—
Was set in action for the good of man.

Still should the heart rejoice that it is so;
Still should we give thanks for seeds that grow,
For the blessed and familiar things we know.

Surely mankind should never be too sad,
Remembering the blessing we have had;
Surely we should be grateful, should be glad!

Even today, even this very hour,
Watching the Master's planning come to flower,
Noting how He has kept us by His power,

Let us give joyous thanks and grateful praise
To him who leads us on through pleasant ways
Toward the peace beyond these darkened days.

"What Did Jesus 'Sell'?"

CHARLES HENRY MACKINTOSH

A year or so ago, Mr. Mackintosh wrote an article for *Good Business* dealing with the basic principle of selling. (He is a past-president of the Associated Advertising Clubs of the World.) That article, "What's the Idea in Selling?" stressed that no salesman ever can sell anything but an idea. A reader wrote, asking Mr. Mackintosh to apply this principle to the particular problem of bill collecting, which he did in *Good Business* under the title "What Does a Bill Collector Really Sell?" A reader of that article, asked the question that is the title of this present article.—EDITOR'S NOTE.

LEST ANYONE should deem it disrespectful to speak of Jesus in relation to the art of selling, let us first follow Socrates' advice and define our terms:

Selling is the art of persuading others to want something, anything, more than they want what it will cost them.

The definition does not apply only to "things" but also to intangibles. For instance, nothing more tangible than the scrap of paper recording the transaction changes hands in a sale of insurance. The buyer does not buy anything but a state of mind.

Moreover, as was made clear in the article "What's the Idea in Selling?" even buyers of tangibles, breakfast foods, office machines, automobiles, and the like, must be "sold" a certain state of mind before they will be willing to buy.

What they really buy is belief that the thing, if they do decide to buy it, will prove more useful

and therefore more valuable to them than the sum of money it will cost, for until they do believe this completely, they will choose to retain the money.

The state of mind sold is one of complete belief in the potential usefulness of the thing, but they cannot prove or enjoy this usefulness until the sale has been completed, the thing delivered and put to work for them. Thus what is sold is a belief, not a thing.

This is really all there is to sell. It is all a salesman call sell. If he can sell it, he is a salesman.

All sales are made solely on belief, but they can be made on belief already present in the prospect's mind, as when he asks for some article or service already well known to him, or they can be made on a belief built up from the beginning by the art of selling; but either way it is belief that makes the sale.

Buying is believing. Selling is the art of inspiring belief.

If we are to accept Euclid's axiom "Things which are equal to the same thing are equal to one another," we shall accept the proposition that since selling is inspiring belief, inspiring belief is selling.

No one is likely to question the statement that Jesus inspired belief, for there are six hundred million believers now in the flesh to affirm that He did and does. Astronomical figures would be required to express how many billions of believers He has created in the course of some twenty centuries!

Jesus was and is the world's master salesman.

But what did Jesus really sell? Belief of course!

But belief in what? In Himself? In God?

Surely He has made the definition as clear as it can possibly be made, beginning with His answer to Philip's request "Lord, shew us the Father, and it sufficeth us."

"Have I been so long time with you," Jesus replies in the following verse, "and yet thou hast not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then,* Shew us the Father?

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

"Believe me that I *am* in the Father, and the Father in me; or else believe me for the very works' sake.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

"If ye shall ask anything in my name, I will do it.

"If ye love me, keep my commandments. . . .

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

"As the Father hath loved me, so have I loved you: continue ye in my love.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

"These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

"This is my commandment, That ye love one another as I have loved you."

Here in His own words Jesus tells us clearly what it is that He wishes to inspire complete belief in: it is love, divine, compassionate, universal love; the healer, the restorer, the regenerator; the source of all good, the very source of all resources, which is God.

To be "in love" in His sense of the phrase is to be in Him, and in the Father. It is to be at one with the universe, the great at-one-ment.

It was this love which Jesus "sold" as the universal solvent of all human miseries and mistakes, the ultimate cure for all sorrow and suffering, the complete solution to all problems, social, economic, political, and spiritual.

Moreover He "demonstrated" His proposition time and time again. His love healed the man who had lain impotent beside the Pool of Bethesda for thirty-eight years, with none to put him into the pool when the waters were troubled.

When the Jews sought to kill Him for this, not only because He had "broken" the Sabbath, but

because He had said also that God was His Father, "making himself equal with God," He answered, again clearly stating His proposition:

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise.

"For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel."

Greater works indeed He shewed them; and they themselves sensed the source when they said, as He came to the tomb in which Lazarus lay, already four days dead: "Behold, how he loved him!"

There can be no question remaining as to what it was that Jesus really "sold," for He made it clear both by His words and by His actions.

A question may remain however as to just how many of the six hundred million believers now in the flesh truly and fully know what it is that they have "bought," for it is entirely possible to buy a belief and not to use it, just as one can buy an automobile and leave it in the garage.

It is possible too to buy because of a mistaken belief, based either upon incomplete understanding of what was said by the salesman, or on a deliberate warping of what was said to make it fit some prejudice already present in the buyer's mind. For example, one might buy an automobile without having any real need for its basic usefulness but because of vanity—to impress the neighbors.

An even more pertinent example comes to mind from my experience, some twenty-five years ago, as

sales and advertising counselor for LaSalle Extension University, for there the real problem was not so much to sell the courses, as to keep them sold.

What sold them was a belief, based on the success of thousands of others with the same courses, that they would bring similar success to the present buyer; but implicit in this belief was the personal responsibility to study and apply the lessons.

If the buyer failed for any reason to live up to this personal responsibility, which was his part of the bargain—though he might and probably would, human nature not liking to assume personal responsibility, claim that the course had failed—the failure was wholly his, for those who did live up to their responsibility did succeed, and with the very same lessons.

Just so it is quite possible to express belief in Jesus and yet evade the personal application of His searching question: "Why call me Lord, Lord, and do not the things which I say?"

He said: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do," but He sent the Seventy forth to do the works themselves, saying, "The harvest truly *is* great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

He told them to heal the sick, to cast out devils, and to cry, "The kingdom of God is come nigh unto you!"

That kingdom comes nigh unto all, for "the kingdom of God is within"; but truly if the believer is to come into the kingdom, the kingdom

must come into the consciousness of the believer, who must not only believe but know what he believes, know it of his own knowledge and not from the scribes. Such knowledge comes only through experience, and belief in the possibility of such experience was what Jesus really sold.

Truly to believe in Truth is to test it. Truly to test it is to prove it, but not until the believer has tested and proved it has he obtained the substance of his belief. Even Jesus could not "sell" joy; He could "sell" only the way to win it forever.

Gift of the Dawn

Grace Cronk Gilbert

The moon has paled, the stars are gone;
A soft gray veil enwraps the dawn.
The brooding stillness of the night
Now gives place to sound and light.
The insects end their symphony;
Sweet bird notes come from every tree.
" 'Tis daybreak," crows our neighbor's cock;
" 'Tis daybreak," chimes our mantel clock.
Zephyrs sway the orange trees
And waft sweet perfume on the breeze.
The sun, a golden ball of fire,
Gently lifts its veil up higher.
Gone is the grayness of the morn,
And pastel tints the sky adorn.
I wake to beauty everywhere:
God's world, God's love,
His constant care.
I join the birds in their glad lay
And thank Him for a bright new day.

Let God Find Your Home

JEANNE DEY

IN THIS DAY when so many people are without adequate housing, the government and other agencies are trying to remedy the situation. While this is a very worth-while undertaking, I am sure better results could be attained and much quicker if each individual having a housing problem to solve looked in the right direction for its solution, namely to God.

I know from experience how exasperating it is to be in need of a home (with two children and elderly parents to consider), and I also know the joy of having one provided by God, in whose "house are many mansions," according to the Scriptures.

Having bought our first home at the top end of a boom, then losing it in the depression that followed, we found ourselves for several years living in rented houses. At first we enjoyed very comfortable places at prices we could afford. But as the country began to emerge from the devastating depression, it seemed everyone was trying to sell his property, thus leaving the tenant in a constant state of insecurity with respect to his lease, which in our community could be terminated on only sixty days' notice. Aside from this, there was the constant irritation of having to show the place at all hours, regardless of conditions in the home.

We were forced out of two houses by their sale. I had always tried to rely on God to lead me into

the right place, so now I began working harder than ever in this direction. Finally we found a large house that just met our needs, providing ample room for children and grandparents. From the first we loved the place, with its homey atmosphere, large trees, and uncrowded surroundings.

But before we had enjoyed it very long, in fact only a month or so, it too was put on the market. There was no exclusive listing, and I honestly believe fifty realtors must have had it listed. The annoyance of having people tramping through the house in almost a steady stream became almost unbearable. I developed a great feeling of resentment.

However, I had learned long before that resentment or any such state of thought was not Godlike, and certainly would not help me work out my problem. In fact it simply stood between me and its solution. So I began an active campaign to get rid of it by filling my thought with love, love for God and love for man. I also began some active thinking along spiritual lines.

I recalled the quotation mentioned above: "In my Father's house are many mansions"—mansions, not inadequate places but mansions. I reasoned that this could apply to our present state of existence as well as to the future, and could literally mean houses or anything needed to supply a sense of completeness that belonged to the children of an all-loving and all-powerful father. I also reasoned that even a human father would not provide the same house for two children, so naturally God had provided a definite place for me. If this was the place He had for me no one could possibly resist His will and dis-

possess me of it. But—and this was the harder part to hold to at times—if it belonged to someone else I must lovingly release it when he came along. It could only belong to someone else because God had another waiting for me.

At first it was a great struggle to hold to this line of reasoning. But I finally got to the point where as soon as I saw a car drive up with prospective buyers I would say to myself, "If it's yours it's all right—there's another waiting for me." I lost all anxiety about it.

Hundreds of people looked at it, all of them seemed to fall in love with it, and most of them expressed the intention of buying it. Some even made two or three trips to see it. But after a year it still was not sold. We too would have liked to buy it but considered this utterly out of the question, as the owner wanted cash, which we did not have, not even a reasonable down payment.

A real-estate friend was trying to find us a place, but the prospect seemed hopeless. Every time we came back to this place, we would sigh and say, "This is the place we want!" The friend, who also looked to God to supply human needs, said, "Perhaps it is your place; that's why it hasn't sold." He then began trying to work out a plan whereby we could buy it.

After a night of earnest prayer for complete trust in God to handle it according to His will, we were told that it would take only four hundred and eighty dollars to handle the deal. Well, at that moment forty-eight thousand would have seemed just as easy to get. My husband told me to thank our

friend for his kind efforts in our behalf, but for him just to forget it. We could not get the money.

For a moment I was about to waver and let discouragement and hopelessness sweep over me, but instead I threw back my head defiantly and said, "I shall tell him what you say, but I still say that if this is the house that God has for us four hundred and eighty dollars can't stand between us and it! God does not need or require material money in return for His supply; He requires obedience and unfaltering trust. No, money can't come between us and our rightful home, only doubt can!"

I was not a bit disappointed as I went to tell the friend how things stood humanly. I knew that spiritually things were just as they had always been. God was still providing for His children. I would just "be still, and know," and so I was as I went to fill another appointment.

About an hour later I returned to my husband's office to find him overjoyed with happy anticipation. He said that while passing down the street he had on a sudden impulse stopped in at a real-estate office to say hello to a friend. He stooped to brush his shoe, leaning his hand against a bulletin board with the current listings on it. As he glanced up he noticed his finger resting at the listing of our house.

He laughed at the coincidence and told the friend that was his house or rather that it was the one he wished were his. After hearing the circumstances the friend told him he had just had a client who wanted to invest some money, and he believed she would buy the house and resell to us without requiring a dollar down.

In less than two hours he had the woman at our house, happily agreeing to purchase and sell it to us on contract, without our paying a dollar down. The beautiful and convincing part of it was that she had been praying that she might invest her money in a way that would make someone happy, meet someone's need.

It was now easy to understand why, although many wanted the place, no one had actually bought it. It belonged to us. It was the place that God had prepared for us, and nothing could dispossess us of it; nothing, that is, but our own distrust of His willingness and ability to provide for every one of His children.

A year later a sum of money came to us that enabled us to pay off part of the indebtedness. We were also able to transfer the mortgage so that this kind woman could get her money out of it in order to take care of a sudden need of hers.

At this time we could have more than supplied the four hundred and eighty dollars that had been required to handle the deal our friend had tried to work out. But a year ago we did not have it. So through our absolute trust in God's goodness we were taken care of during the year without the question of money even entering into it.

So to you who are harassed by the lack of an adequate home I would say: Just be still, and know that God is eternally providing for each and every one who trusts Him. Just how this is to be done is not our problem but His. Our only real problem is to develop an understanding trust in His never-failing goodness.

Be Thou Made Whole

L. STEVENS HATFIELD

"Is any among you suffering? let him pray. . . . Is any sick among you? let him call for the leaders of the church; and let them pray over him . . . Pray one for another, that ye may be healed."

"Have faith in God." Have faith in yourself in your ability to accept the healing God offers so fully, so completely, so everlastingly.

"Jehovah is nigh unto all them that call upon him,
To all that call upon him in truth."
"Wait for Jehovah;
Be strong, and let thy heart take courage."

DO YOU WHO ARE afflicted believe in these promises of God? Do you believe He can heal you? How much faith do you have in God? How much faith do you have in yourself as a son of God? Do you believe that God meant it when He said, "Before they call, I will answer; and while they are yet speaking, I will hear"? Do you wistfully wish that God would heal you? Or do you feel that you can be healed; that you have within you the power of Christ to heal when you can still the outer man, the human you, and let this power work in you and through you to bring forth your divine perfection?

Can you believe that the very fact that you desire to be healed is evidence that you can be healed? You say you have faith in the power of God. Have you faith enough in His power to wait on Him for healing?

You cannot heal yourself. No one outside of yourself can heal you, but God can heal you if you will go to Him in faith believing.

"God is my strong fortress;
And guideth the perfect in his way."

"Jehovah will give strength unto his people;
Jehovah will bless his people with peace."

Never lose sight of the fact that God will cure you of whatever ill you have if you will let Him.

"Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

"[Men] ought always to pray, and not to faint."

Suppose you have broken a law of creation and become sick or poor or unhappy, do you think first of turning to God the Creator for help, or do you begin to cast about among your friends to see whom to call upon for help, or do you call upon a doctor to cure you? Whichever you do shows where your faith is.

The Centurion went directly to Jesus for the healing of his servant. "Lord, my servant lieth in the house sick . . . grievously tormented. . . . say the word, and my servant shall be healed." Jesus answered the man, "I will come and heal him." If we put the emphasis on the word "come," we shall see what great faith the centurion had in the power of Jesus, for he said, "I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed." We are all familiar with the answer of Jesus: "I have not found so great faith, no, not in all Israel. . . . Go thy way; as thou hast believed, *so* be it done unto

thee. And the servant was healed in that hour."

It is quite evident that the centurion had unshakable faith in the power of Christ to heal. He must have felt if he did not actually know that Jesus was the channel through which healing would flow to his servant. If you will turn to God with the same faith with which the centurion approached the Christ your healing will be as complete and instant as was the healing of the centurion's servant.

To say that we go to God or that we turn to Christ is often confusing to the one who is new in Truth. We cannot go any place but within ourselves to find God. We cannot turn anywhere but within to find the Christ. Jesus said, "The kingdom of God is within you." We do not go or "turn" physically. It is an action of the mind. We go within. We shut our ears and eyes and mind to outer things, to outer disturbances, and listen with the inner ear for the voice of God. So many times a teacher is asked, How can I know when God is speaking? The answer is, How do you know that you are alive? It is a subtle inner knowing, a sense of accomplishment, a feeling like unto joy or success or satisfaction. A sort of it is finished feeling. It transcends physical feeling. It is a breath of the Almighty stirring your mind and heart to action, flowing from them through your entire being, body, mind, and soul. You are lifted up, you are released, you are healed.

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

"Ye did not choose me, but I chose you . . . that ye should go and bear fruit . . . that whatsoever ye

shall ask of the Father in my name, he may give it you."

"The Father abiding in me doeth his works. . . . He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do . . . And whatsoever ye shall ask in my name, that will I do. . . . If ye shall ask anything in my name, that will I do."

"With thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

"If our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him."

"This is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us whatsoever we ask, we know that we have the petitions which we have asked of him."

Do you believe that God can heal you? Well then He can. Are you willing to let Him heal you? Then you are healed. Not by your personal belief but by your sincere acknowledgment that "the Father abiding in me doeth his works."

God is the only healer in the universe, and all the health you will ever enjoy can be realized only through His power.

God is the cure!

He made you. He can cure you! He made you in His image and likeness, a perfect human being. If He made you perfect in the first place He can remake you perfect if you will let Him.

Jesus could do no mighty works in Nazareth because of the unbelief of the people. Your unbelief is all that stands between you and your health. Like the nobleman whose son was near death you should begin to pray, "I believe; help thou mine unbelief." For at first, even though you say, "I believe" with your conscious mind, your subconscious mind will continue to say, "You do not believe." Pay no attention to it. Get your mind off whatever is troubling you and get it on the thing you desire. Do not say with your mouth, "Lord, I thank Thee that I am well," and then in your heart say, "I am still sick; why doesn't God cure me now?" He has cured you now. Only believe.

In hospitals all over the world today men who have lost their reason through the horrors of war are being taught to use their hands. They weave and paint and knit and make things of plastic and paper and wood. Why? To take their minds off themselves so their bodies and minds can be revived and cured. If you keep picking at a sore it will not heal. If you continually uproot a plant it will not grow. If you continually brood over whatever ails you you cannot be cured. Let go and let God.

"Casting all your anxiety upon him, because He careth for you."

"Jehovah will give strength unto his people;
Jehovah will bless his people with peace."

Occupy your mind and hands with something creative and your body will heal itself. Turn it over to God—"Lord, I believe"—and then show your belief by letting God do it, letting Him do His perfect work in you.

I know a man over eighty who was given up to die with diabetes several years ago who is living a happy, useful life because he took his mind off the trouble that had caused the disease and fixed it on God's way of life. In summer he grows a garden, in winter he reads. He is interested in everything, politics, religion, new inventions, men, women, children, books. He goes about among his friends, he drives his own car, he is busy and happy and healthy. His mind is keen, vital, alert. He looks sixty-three instead of eighty-three.

Another diabetic man I know is sixty-four and looks and acts eighty-four. He has given up. He sits and broods and nurses his sickness, and it grows lustily. He is prepared to die. That which you think about and work toward you will produce. It is the law. Like attracts like.

If you are sick, if you are poor, if you are unhappy, if you lack wisdom, then you are not yet conscious of your Christ indwelling. To know Christ, to feel Christ, precludes all knowledge of sickness or lack or unhappiness.

Christ is your life whether you know it or acknowledge it or not. He is there at the heart of your being, ready, waiting to take charge, but you must say the word. He will not intrude on your human sense.

Once you acknowledge Him you cannot be sick, for God "cannot be sick, or hurt, or unhappy."

"Hast thou not heard? The everlasting God, Jehovah . . . fainteth not, neither is weary . . . He giveth power to the faint; and to him that hath no might he increaseth strength. . . . they shall run, and

not be weary; and they shall walk, and not faint."

"Be strong, and let your heart take courage." "God . . . giveth strength and power unto *his* people. Blessed be God."

"If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you."

"All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

The Answer To All Prayer

Hazel M. Kerr

They uncovered the roof where he was: and . . . let down the bed whereon the sick of the palsy lay.

Here was constructive prayer at work—
No pleas, no cries, no least remark;
But deep abiding consciousness
That light would overcome the dark.

They did not intercede for Christ's
Amazing grace, His healing might;
They simply brought their stricken friend
Within the radius of the light.

And still constructive prayer has power
To push the threatening dark aside,
Releasing for a human need
The Spirit's inundating tide.

Creative faith is strong to lift
The shadow of the world's despair,
Letting the blessed light shine through
That is the answer to all prayer.

The Conquest of Illusion

EUGENE E. THOMAS

TO GIVE A really satisfactory definition of matter is an impossibility. Many words have been employed as equivalents, such as substance, body, stuff, constituents, elements, and so on, but none can adequately describe it. Science has made many marvelous discoveries and is continually making progress, but as yet no satisfactory explanation can be given as to just what the nature of matter is. All discoveries seem to meet with something that is baffling and disconcerting. An element that is tangible, elusive and yet very real always lies just ahead.

Matter has been studied from many different angles. From the standpoint of physics one writer has said: "Matter is whatever occupies space, that which is conceived to constitute the body of the outward or physical universe, and with energy to form the basis of objective phenomena. The nature of matter is unknown. We can only describe certain of its properties and speculate on its structure. Occupancy of space implies extension and impenetrability. The study of bodies under the action of forces has led to the conception of mass as a universal attribute of matter. Various phenomena indicate that all known forms of matter are composed of particles known as atoms, which are too small for observation but the size of which can be definitely estimated."

For many years the atom was believed to be the smallest possible division of matter, but now we

know that it is made up of electrons or particles of energy, and no one can conjecture what still finer particles may someday be discovered. From a philosophical standpoint matter has been called "the indeterminate subject of reality; the wholly or virtually passive element in the universe; the unorganized basis or stuff of experience, which when combined with form or the ideal element, gives phenomena or real objects." Men of science can as yet define matter only by some of its properties. They say it is that which possesses inertia, and that it may be regarded as the vehicle of energy.

Metaphysicians differ widely upon this subject. Some of them deny altogether the possibility of objective existence. Others define it as "whatever can be perceived by the senses," while still others term it a "permanent possibility of sensation." It is interesting to note what some of the philosophers of the old "atomic school" have said regarding the constitution of matter. Following the teaching of Democritus and Leucippus, a poem was written by Lucretius, in which he based his argument for the existence of atoms mainly upon observation. He said that "reproduction is slower than decay, therefore after infinite ages of decay, there would be no aggregate left unless there were a limit to breakage."

Anaxagoras propounds the opposite theory, asserting "that however far a body may be divided, the parts are still similar to the whole and therefore capable of still further division." Modern science has not been able to decide this question. However, one most remarkable thing has been discovered, which is that through much experimentation the fact

is asserted that man has no means at his command by which he is able to destroy a single particle of matter. Still less is he able to create a new one.

If the brilliant scientific minds of the day are not able to find a satisfactory definition for matter, we begin to wonder what the solution may be. We are surrounded on all sides by material things; everything we touch or see belongs to the realm of matter. Heretofore we have considered them in an ordinary way, but now we see them veiled in mystery deep and profound. We know there is no inert matter, that every stick and stone is constantly whirling and vibrating inwardly with the motion of its atoms and electrons; that nothing in nature is ever completely still and passive. All is activity, although unseen, and we begin to wonder wherein lies the cause of this activity. This brings us to the problem of duality. The solid, tangible world around us must have its antithesis; there must be an invisible, intangible and subtle consciousness or life behind the visible. Some force must bring the unseen into the seen or else the outer expression would not come forth.

In the study of matter the scientist has made his approach from the visible. He has taken that which he sees and has endeavored to work toward the inner or heart of things, carefully diagnosing each minute discovery. From this the method followed by the esoteric student differs greatly, for he begins at the very heart of invisible life and endeavors to discover its outward expression. He works from the within outwards. Between the two a wall has long existed, but day by day it is growing thinner

and thinner, and soon it will be entirely leveled. Then the scientist and the esoteric student will discover that they began their work at opposite poles of the same thing, and all this long time they have been slowly approaching the center, where they meet on common ground. What one calls the monad and the other calls the atom is in reality one and the same thing. "The materialist's definition of the ultimate material unit and idealist's definition of the ultimate spiritual unit" are not so different after all.

If we have sought sincerely to learn something of the mysteries of life, we know that we have contacted something greater than the human side of ourselves, which we term "life" or "spirit." Spirit is that subtle "something" which pervades all things, is in and around and through all things; without it nothing would be in existence, for it is the essence of all things. Matter and Spirit are aspects of one reality in different states of vibration. The difference between Spirit and matter is like the difference between mind and body; one is a vehicle and expression of the other. We wonder sometimes why some things should be "matter" and other things should be "Spirit," but upon analysis we find it is merely a matter of relationship, whether they stand *to us* in a Spirit relation or in a matter relation. There is no real duality.

All life is one, coming from one divine source, but we cannot deny the reality of our dual experiences. We are apt to forget the relativity of the terms and to think of them as having an absolute independent existence. The apparent duality is there only because it appears that way to us. It represents only the manner in which it is *of* and *in* the Absolute. As

we more deeply unfold and develop the spiritual part of our nature, we realize more fully that oneness and unity is the true relationship between all things in creation. Duality and separateness are things that dissolve before the bright radiance of eternal Truth.

The limitations of the objective images that have hemmed us in like prison walls and kept us confined within a narrow, shadowy world drop from us like broken chains in the light of a new understanding. The conquest of illusion opens to us the portals of a more exalted life, upon which we find engraved in letters of celestial flame the word *reality*.

Life in its humblest aspect takes on new beauty and a dignity and glory that we had not known before. In the seemingly insignificant grain of sand, the pebbles lying by the dusty roadside, the tree swaying in the breeze we catch the gleam of divinity. All belong to the realm of matter, but they belong to the realm of Spirit also. They become glorified and deified because in them we sense God's abiding infinite presence. All inanimate things likewise become to us pilgrims of light, marching with us through the cycles of evolution, ever upward and onward to a greater and more perfect manifestation of life. To the kingdoms below us we give our utmost of love and protection, for ours is the privilege of being the glowing light to guide them as they enter the cycles through which we have passed. All life sweeps ever onward like a mighty surging stream, always progressing, always becoming.

"To see reality is to live; to become it is to achieve. In this achievement alone is peace and liberation."

The Kingdom of Heaven

ITS AVAILABILITY

KATHLEEN W. WELCH

Part Two

WE HAVE SEEN that the kingdom of heaven or kingdom of God is not a place separated from man but a state of consciousness. It is within and around man, a condition of harmony and perfection brought into being by man's recognition and acceptance. Now let us consider the availability of this kingdom.

A famous physicist was asked how he would explain the phenomenon of a bar of steel floating in the air. "Why," the physicist answered, "if I happened to witness such a thing I should know that it proved the temporary suspension of one of nature's laws." But when Thomas Huxley, the great biologist, was asked the same question he replied, "If I saw steel floating in the air, I should know that it proved the existence of a law of nature about which *I* happened to be ignorant." When David Livingstone tried to describe ice to an African chieftain he was greeted with derisive laughter. All the greatest inventors in history have had to struggle, not only with the difficulty of bringing their visions into visibility but also with the scepticism, ignorance, and frequently the active opposition of those who considered themselves practical and hardheaded.

The working out of spiritual law is either an accident, a miracle, or a divinely natural event, accord-

ing to the vision and understanding of the one witnessing it. A law like gravitation, which has always been in existence awaiting man's recognition and use, can hardly be called a miracle, and certainly not an accident or a coincidence. Therefore spiritual laws must be divinely natural laws, in existence since the beginning of time, created by the great Creator of all, the Spirit of all good. The laws of the kingdom of heaven within and around man are the greatest laws of all and the most productive of good. They have been in existence since man has been in existence, and now they are being discovered and put to ever greater use by men and women of vision and courage.

These are busy times, unusual in many ways, and if we are not careful they may be very confusing. There seems to be so many demands upon our time and attention. It is not easy under all circumstances to rise above the material conditions surrounding us, yet never has it been so vitally important that we do so. Whatever our duties, responsibilities, and disciplines, they must not be allowed to weigh us down to the point of indifference to or forgetfulness of the real, spiritual values of life.

There was no harder worker than Jesus of Nazareth. We feel that He threw Himself into any undertaking of the moment from His childhood until He had completed His work, but He never once lost sight of the reality around Him. All the ugliness, disease, and pain, the demands on His time and attention, strength, and love, and finally the injustice, cruelty, and blindness of His accusers, could not cause Him to forget His mission. He had been sent into the world for a purpose. That purpose was never

lost sight of for a moment. Ever its light shone through the darkness of ignorance, hate, ingratitude, and betrayal. He held to the calm steadiness of this purpose through all the noise, confusion and clamor of the multitudes around Him. He was there to teach the people that the kingdom of heaven was "at hand," "within," and He was there to prove this teaching by His works.

It is vitally important at this time to remember that His command to His followers was "Go, and do thou likewise!" and we may be very sure that this is still His command. No matter what the confusion, no matter under what conditions we are working, let us keep in mind the fact that our trials are as nothing compared with His. He fulfilled His mission on earth during a time of ignorance and bigotry, greed and hypocrisy in "high places." The people were held in mental and spiritual bondage by their religious leaders, He had strong opposition from all sides, but in spite of these handicaps He worked consistently to bring out the Truth that He knew was present, the Truth of man's identity as the spiritual child and the created image of God and of man's spiritual heritage of dominion and all good.

Now knowing that the kingdom of heaven is within man and is available to all those who sincerely wish to experience its many blessings, how do we go about bringing it forth into visibility in our own life? The answer is found in Romans 12:2: "Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." And in John 8:32 we read, "And ye shall know the truth, and the truth shall

make you free." The kingdom of heaven is experienced by man when he has purified and increased his faith to the point where he continuously recognizes the love and power of God, good, in his life and affairs. There is no fear, doubt, or negative limitation in the kingdom of heaven or "truth," which is one and the same thing.

A recognition of the omnipresence and omnipotence of the Spirit of all good can be attained by anyone who sincerely and humbly wishes to attain it. It can be achieved on a battle front, in a noisy camp, crowded barracks, amid the din of machinery in an industrial plant, or in a busy home or office. Brother Lawrence in his booklet "The Practice of the Presence of God" tells of finding absolute peace and joy in the midst of kitchen work, in which he had been employed for many years and which he had formerly disliked intensely. This recognition, which is available to all, is an inner, quiet "knowing" that since man is created in the image of God he is also governed and guided perfectly by his Creator, as a character in a book is guided through from the beginning to the end by the author, who because of his position is able to see both past, present, and future! By placing ourselves unreservedly in the hands of our Father-God, allowing Him to express Himself through us fully, we learn what that "good and acceptable and perfect will of God" is for us. Then we come to the realization that this divine energy, intelligence, and love expressed through our consciousness constitutes the kingdom of heaven within, and is manifested in our body, environment, and affairs.

Thomas Carlyle said that "the ideal is the real

well seen," and in a lecture delivered at Liverpool, England, on March 19, 1914, Sir Oliver Lodge said: "The realities of existence can be conceived, and they are probably assisting us, stimulating and guiding us in ways of which we are only half conscious, and some of us not conscious at all." Many are the stories in the Bible of those who were able to attain this vision of the Truth and avail themselves of its power and protection. Daniel in the lion's den, protected himself as with a coat of armor with his deep conviction that God's power in and around him was greater than any outer danger could possibly be. The three Hebrews in the fiery furnace, so conscious of this power permeating them and guarding the harmony of their existence that "the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them."

Unusual and extreme cases perhaps, but today we are also going through unusual conditions and have unusual obligations and responsibilities to meet and conquer. There are many kinds of "fiery furnaces," temptations, trials of our faith, tendencies toward selfishness, greed, hatred, intolerance, condemnation, and resentment to be overcome: all mental fiery furnaces through which we must pass victoriously if we are to prove our faith in the availability of God's love and power in our life. One of the greatest truths to be learned about this business of availing ourselves of the blessings of the kingdom of heaven at hand is that in reality nothing has to be changed but our thinking. God's work is finished and perfect: "God saw everything that he had

made, and, behold, it was very good." Our work is, not to try to change anything materially but to recognize the existence and thus reveal the beauties of this kingdom in our consciousness. We cannot think two thoughts at the same time. While thinking of God and of His love and guidance, we cannot at the same time be worrying and fretting about some difficulty. In other words, we cannot at one and the same time recognize the presence of the indwelling Christ and His kingdom of good and also be conscious of a separation from the good. We have the right of free choice of our thoughts. No one can force us to think one thing or the other. It is entirely up to us what sort of consciousness we wish to have, one that is filled with negations and limitations or one that is filled with the presence of God and His positive blessings and gifts.

Recently a dear friend called on me. She was nervous and upset, and this mental condition was being manifested physically as skin blemishes. She was very anxious to have this condition clear up as she was to appear at a public function in the near future. This woman was happily married, was otherwise in good health, and there seemed at first no reason for her nervousness or for her physical trouble. However we continued talking, and it was not long before a remark was made about a sister-in-law that showed quite plainly where the disturbance was. My friend had some knowledge of the workings of Truth, so she grasped my meaning when I asked her what sort of "consciousness of sister-in-law" she had been carrying around with her. It was pointed out to her that any thoughts of criticism or irritation had to

pass through her own consciousness first and affected *her* well-being before they ever passed on their way to the other person. She realized then that the irritation that had been allowed to fester in her consciousness had outpictured itself as an irritated skin. She left with the resolve to think only the truth about her sister-in-law as a child of God, created in His image, and needless to say, shortly afterward the report came that all was clear again, her skin included.

Here was a simple case of the uncovering of the kingdom of heaven within by a "renewing" of the mind. The truth had been recognized and the truth had made her free. Nothing had been changed but her thought, her attitude of mind, and the ever-present beauty had been revealed.

So no matter what the problem or negative condition may be that we wish to change, we may all avail ourselves of the truth and be free. We may learn not to judge "according to appearance, but judge righteous judgment," to see as God sees, to hear as God hears, and love as God loves. As we learn to avail ourselves more and more of this divine stimulus and energy, we shall see it outpictured to an ever greater extent in ourselves and our environment in spite of all outer conditions in the world.

"We received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God."

(TO BE CONTINUED)

I saw a new heaven and a new earth.—REVELATION.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, June 1, 1947

UNITY SUBJECT—*The Saving Power of Faith.*

INTERNATIONAL SUBJECT—*Facing National Perils.*
—II Kings 19:5-7, 32-37; 20:12-17.

5. So the servants of king Hezekiah came to Isaiah.
6. And Isaiah said unto them, Thus shall ye say to your master, Thus saith Jehovah, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.
7. Behold, I will put a spirit in him, and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword in his own land.

32. Therefore thus saith Jehovah concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it.
33. By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah.
34. For I will defend this city to save it, for mine own sake, and for my servant David's sake.
35. And it came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when men arose early in the morning, behold, these were all dead

bodies.

36. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer smote him with the sword: and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.

12. At that time Berodachbaladan the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah; for he had heard that Hezekiah had been sick.

13. And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

15. And he said, What have they seen in thy house? And Hezekiah answered, All that is in my house have they seen: there is nothing among my treasures that I have not showed them.

16. And Isaiah said unto Hezekiah, Hear the word of Jehovah.

17. Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall be left, saith Jehovah.

GOLDEN TEXT—*For thus saith the Lord Jehovah, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.*—ISA. 30:15.

SILENT PRAYER—*Faith in the power of the Holy Spirit upholds me, and brings me victory and peace.*

In a world that is divided into many nations and peoples, with diverse cultures, ambitions, and languages, it may seem vain to some to consider faith a means of attaining unity and world peace. But if imagination rules the world, as Napoleon once claimed, and if no other power on earth can equal that of an idea whose time has come, faith also has its place as one of the great powers that are vital to life and direct its course even when we are unconscious of its action.

The history of the Jewish people rested on the idea of the power of God as all-inclusive. Whatever happened was either brought about by Jehovah or allowed by Jehovah. All good and desirable events come to pass because we have worked in harmony with the law. All evil is the result of disregard of the law of God by mankind. If this is true it means that chance has no place in our life. We see that it is our duty and privilege to make ourselves so active mentally and physically in observing the constructive requirements of the divine law that our influence will be wholly on the side of the good. No doubt or indecision or fear or hate will reduce the final sum of our influence for good.

The name Hezekiah means "power of Jehovah"; that of Isaiah, "Jehovah is salvation." As king and prophet worked together to avert disaster to their people, so we may work together to make the power of God our salvation. Our mastery of material forces has reached a stage where we admit that nothing but the will to make all the nations of the earth of one mind can save us from destruction. By splitting the atom and putting the power of disunity to de-

structive use we have in our hands the power to destroy ourselves and all civilization. Only the power and the will to unite our hopes, aims, and wills can be greater than the power of disunity.

We must avail ourselves of the power of God if it is to become our salvation. This we do through prayer. Not all nations or peoples believe in this power. Not all believe in God. Our prayers need to be faithful enough and intense enough to make up for lack of co-operation on the part of unbelievers.

Down the centuries peaceable people have prayed for peace, but wars have continued. Such peace as the earth has known has been more in the nature of a breathing space between wars than a genuine, lasting peace. The time is here for the peace lovers to carry the day and establish peace that cannot be disrupted. If the unaided faith of Isaiah was great enough to turn back an invasion of Judah by the king of Assyria and his armies, the faith of peace-loving people the world over should avail to make peace the accepted rule; not only to hold war in abeyance but to make it impossible by establishing peace as a universally accepted right state.

Hezekiah was healed of a severe illness through prayer, but this illness proved to be the underlying cause of the final downfall of his kingdom. For the king of Babylon, hearing that Hezekiah had been sick, "sent letters and a present" to him. Such disarming courtesy was too much for Hezekiah's discretion. He reciprocated their interest by showing the messengers all his treasures. He thus aroused their cupidity and invited a later invasion of his realm. To compromise with materiality or sense con-

sciousness brings eventual decline of spiritual power until "nothing shall be left." The riches that we show to the world must be those of mind and heart. These cannot be stolen, but they can be matched by others.

QUESTIONS

1. Can world peace and unity be attained through faith?
2. Does chance play any role in life?
3. How can we make our influence for good dominant?
4. How do we avail ourselves of the power of God?
5. How can peace be made the universally accepted right state?
6. What riches may be safely shown to the world?

Lesson 10, June 8, 1947

UNITY SUBJECT—*Rediscovering Truth.*

INTERNATIONAL SUBJECT—*Making Reforms Succeed.*—II Kings 22:10, 11; 23:1-5, 21.

10. And Shaphan the scribe told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

1. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2. And the king went up to the house of Jehovah, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of Jehovah.

3. And the king stood by the pillar, and made a cove-

nant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all *his* heart, and all *his* soul, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant.

4. And the king commanded Hilkiah the high priest, and the priests, of the second order, and the keepers of the threshold, to bring forth out of the temple of Jehovah all the vessels that were made for Baal, and for the Asherah, and for all the host of heaven, and he burned them without Jerusalem in the fields of the kidron, and carried the ashes of them unto Beth-el.

5. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

21. And the king commanded all the people, saying, Keep the passover unto Jehovah your God, as it is written in this book of the covenant.

GOLDEN TEXT—*Give me understanding, and I shall keep thy law.*—Psalms 119:34.

SILENT PRAYER—*The invariableness of divine law gives me certainty of conviction and constancy of hope.*

Truth has many phases and these phases are discovered by diverse means. Science discovers material phases or aspects not known before. Moral and spiritual truth, embracing the law of life or the divine law, was revealed in part before Abraham emigrated from Ur of the Chaldees. Without written record of the laws of God, Abraham nevertheless discovered the authority of the I AM and the nature of unwavering faith in the divine. Following in his

steps, his descendants rediscovered the truth that undivided faith enabled them to make contact with God. Later when "the book of the law" became the recognized authority in matters having to do with the worship of God, Abraham's descendants rediscovered the truth that the thought of God has power to inspire the mind and heart with faith, love, obedience, and other qualities of greatness.

From time to time down the centuries these truths have been rediscovered by those who have looked for them. The priest Hilkiah found "the book of the law in the house of Jehovah" and delivered it to Shaphan the scribe. The latter read the book (which may have been the Book of Deuteronomy) to Josiah the king. Josiah was inspired by the reading to keep the commandments, and proceeded to have his people stand "to the covenant." He made a covenant to "walk after Jehovah" and he revived the Passover, which had been allowed to lapse and be forgotten. A rebirth of faith in Jehovah and a revival of all the ordinances followed the reading of the "book of the law," because the king was inspired by it to obey the highest truth known at that time.

King Josiah represents loyalty to Truth in our consciousness, which is seeking to make at-one-ment with God. The "book of the law" is the procedure proclaimed by the Lord (our higher self) for the purification of the natural man. This purification enables us to receive Truth as proclaimed by Jesus Christ.

The statement that the "book of the law" was "in the house of Jehovah" means that the law of the Lord is written in the center of our consciousness

and that as we begin to set our house in order higher rules and standards of action are revealed. This revelation comes through the avenue of the memory (Shaphan the scribe), which receives through the religious tendencies (Hilkiah) the impression of the higher standards of life as we consecrate ourselves to God and begin to use the energies of mind and body (money in the house of Jehovah) in the restoration of the body temple.

To rediscover moral and spiritual truth we must have a desire to observe the divine law in these respects, and must search for guidance that will enable us to recognize Truth when we find it. Josiah's mind and heart were prepared to accept the truth as revealed in the book of the law. If we keep the spirit of the truth that we rediscover in our reading of the Bible, we shall profit by the time so spent. If our reading is perfunctory and our sole thought is to conform to the requirement for each day, we fail to follow Josiah and destroy in ourselves what would, if heeded, deliver us from the bondage of sense into the freedom of the Christ.

QUESTIONS

1. What truth did Abraham discover?
2. With what does the thought of God inspire the mind and heart?
3. What in our consciousness does King Josiah represent?
4. What is meant by the statement that the "book of the law" was "in the house of Jehovah"?
5. What must we do if we are to rediscover moral and spiritual truth?
6. What does it profit us to read the Bible?

Lesson 11, June 15, 1947

UNITY SUBJECT—*Truth, Rejected, Leads to Confusion.*

INTERNATIONAL SUBJECT—*Judah's Approaching Doom.*—Jer. 36:2, 3, 28-31; II Kings 24:1-4.

2. Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

3. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

28. Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29. And concerning Jehoiakim king of Judah thou shalt say, Thus saith Jehovah: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30. Therefore thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not.

1. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2. And Jehovah sent against him bands of the Chal-

deans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of Jehovah, which he spake by his servants the prophets.

3. Surely at the commandment of Jehovah came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did,

4. And also for the innocent blood that he shed; for he filled Jerusalem with innocent blood: and Jehovah would not pardon.

GOLDEN TEXT—

The fear of Jehovah prolongeth days;
But the years of the wicked shall be shortened.
—Prov. 10:27.

SILENT PRAYER—*I am conscious of divine love and wisdom guiding me.*

It is human to reject advice that is unpalatable, and for that reason it is accounted natural if not almost right. To close the mind to the consequences of one's conduct is to invite disaster, since foresight of consequences is divine guidance plainly written on the pages of the book of life.

Constructive thinking and living bring unmixed good in their train. Negative living cannot be nullified by constructive thinking if the two are concurrent. Jehoiakim and his subjects lived as they pleased—"He did that which was evil in the sight of Jehovah"—and yet denied by his actions that evil could come upon him and his kingdom in return.

Jehoiakim, the king, represents a ruling state of mind that does not reverence or obey the higher law. When in our ongoing we reach a point where there is need of greater spirituality, the way to ac-

quire it is through a reform in our methods of thinking and living. Such a reform leads to an intuitive perception of the progressive trend of all things. This trend is represented by king's burning of the "roll."

This burning represents a denial of our present spiritual ideas. We know that in order to go forward to more advanced demonstration of Truth we must change our present ruling ideas. These ideas constitute our king and his kingdom, and from a temporal viewpoint it seems as if we are giving up our all when we relinquish these. We therefore deny away or "burn" these ideas. In so doing we have no compunction and no regrets. "They were not afraid, nor rent their garments."

By becoming "set" in their mental habits and ways of living persons establish themselves in a mental kingdom with certain ruling ideas. Up to a certain age they are open to progress in their thinking. After the zenith of their mental growth is reached they resist all new ideas regardless of their usefulness or the truth they may contain. Thus they limit themselves and hinder their further progress in enlightenment, to which Divine Mind has set no limit. Teachers in common with others may yield to this crystallizing process until they become unable to see any forward step, no matter how often the prophets and scribes of the Lord, "within" as well as without, present them with the "roll" of the progressive law. The ultimate consequence of such ignorance is chains and Babylon—mental confusion. Jehoiakim was conquered at last by Nebuchadnezzar of Babylon. Egypt represents the darkness of mortal

ignorance, which leads to confusion worse confounded.

Out of the "roll" of the higher wisdom we should read the new revelations of Truth that are being constantly presented to us, and lend ourselves willingly to divine evolution. Through all changes and revelations we hold fast to the foundation of the Christ or the perfect life that is lived in complete accord with the higher law. Principles do not change, for they are eternal. The scope and range of our vision of Truth should increase continually.

The final establishment of the divine law cannot be defeated by anyone's temporary denial. It runs deep in the divine plan, and we cannot escape its ultimate working out. If we evade its fulfillment in the present phase of our existence, "another roll" is given by the prophet of the Lord; and his scribe, our inner memory, has written upon it all that was in the first roll, and "added besides unto them many like words."

QUESTIONS

1. What divine guidance may we always be sure of?
2. When is constructive thinking unable to nullify negative living?
3. What state of mind is represented by King Jehoiakim?
4. How may we gain an intuitive perception of the progressive trend of all things?
5. Is it necessary for us to deny preconceived spiritual ideas in order to go forward to greater and better ideas?
6. What is the consequence, in the mental realm, of ignorance?

Lesson 12, June 22, 1947

UNITY SUBJECT—*The Stifling of Praise.*

INTERNATIONAL SUBJECT—*The Tragic End of a Nation.*—II Kings 25:1-12.

1. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about.

2. So the city was besieged unto the eleventh year of king Zedekiah.

3. On the ninth day of the *fourth* month the famine was sore in the city, so that there was no bread for the people of the land.

4. Then a breach was made in the city, and all the men of war *fled* by night by the way of the gate between the two walls, which was by the king's garden (now the Chaldeans were against the city round about); and *the king* went by the way of the Arabah.

5. But the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army was scattered from him.

6. Then they took the king, and carried him up unto the king of Babylon to Riblah; and they gave judgment upon him.

7. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon.

8. Now in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, a servant of the king of Babylon, unto Jerusalem.

9. And he burnt the house of Jehovah, and the king's house; and all the houses of Jerusalem, even every great house, burnt he with fire.

10. And all the army of the Chaldeans, that were *with* the captain of the guard, brake down the walls of Jerusalem

round about.

11. And the residue of the people that were left in the city, and those that fell away, that fell to the king of Babylon, and the residue of the multitude, did Nebuzaradan the captain of the guard carry away captive.

12. But the captain of the guard left of the poorest of the land to be vinedressers and husbandmen.

GOLDEN TEXT—

Righteousness exalteth a nation;
But sin is a reproach to any people.
—Prov. 14:34.

SILENT PRAYER—*In gratitude to God I open my heart to divine love and wisdom through praise.*

Praise is one of the highest of all spiritual qualities. Used aright, it brings into manifestation in our life the sure results of obedience to divine law. The law of increase is controlled by it, divine love is revealed through it, and the other faculties of mind are heightened by its exercise. The neglect of praise, on the other hand, puts us at variance with divine law and brings us into captivity to material forces. In this lesson praise is represented by Judah.

Back of physical man is the idea of the perfect image-and-likeness man existing in God-Mind. God created man a perfect spiritual being and blessed His creation, seeing it as very good. Praise is thus seen to have been a means of creation from the beginning.

The dominion that the spiritual image-and-likeness man was given over the earth is to be exercised under the same law by which God created him. He is to recognize the spiritual reality back of all manifest creation and to bless and see it as good.

As long as we follow this course we are at peace (dwell in Jerusalem), and our life and affairs are consciously controlled by divine justice (Zedekiah). When we allow ourselves to recognize and fight evil ("Zedekiah rebelled against the king of Babylon"), we lose our spiritual ideals and become subject to materiality.

A city represents a fixed state of consciousness. Jerusalem is the abiding consciousness of spiritual peace within us, the result of continuous realization of spiritual power tempered with poise and confidence. Strife and resistance to evil reduce our consciousness of peace to a negative state (cause a famine in the city). In this condition we lose our chief defense against the inroads of materiality: a breach is made in the city wall.

The human will and the human intellect lay continual siege to our peace of mind. When we give way to fear and try to escape entanglement by an act of will and the use of psychic forces or mere intellectual dominance, we make our plight worse instead of better. We cannot willfully take refuge in empty, barren phases of thought and feeling ("the way of the Arabah") without losing our consciousness of spiritual freedom and our vision of reality.

The Chaldeans represent the psychic thoughts that connect the individual soul with the soul of the earth and the heavenly bodies. These nonspiritual forces form a vast army, and when we become involved with them we lose control of our spiritual powers (the army is scattered). To fall under the sway of either psychic influences or the human intellect is to lose the vision of reality. The will to see

what is just and right regardless of possible consequences to ourselves is a sure sign of a free mind acting in the strength of mature thought. To fear the power of the psychic realm and seek to run away from it leads only to greater confusion. Because Zedekiah had rebelled against Babylon he was compelled to see his sons slain and was himself carried away captive, after his sight had been destroyed, to the city whose sovereignty he had defied. Those who fight confusion with human weapons will become its victims, whereas they who fight with the sword of the Spirit, creatively praising the good and recognizing it as true and real, will be judged by its law.

No one can be happy unless he is at peace and is making progress. The only true progress consists in accepting the perfect ideal. So long as a person fails to use praise in creative acts of mind this cannot take place. Neither can the ideal become manifest while he gives as little thought as possible to his instinct for the things of God (leaving "of the poorest of the land to be vinedressers and husbandmen").

QUESTIONS

1. How does praise affect our faculties?
2. Is praise a factor in creative power?
3. How are we to exercise the dominion over the earth that was given to us in the beginning as spiritual beings?
4. What does a city represent, and what causes a state of famine in it?
5. What is required for true happiness to be realized?
6. What are two conditions of true happiness?

Lesson 13, June 29, 1947

UNITY SUBJECT—*What the Law Requires.*

INTERNATIONAL SUBJECT—*Our Heritage from Ancient Israel.*—Psalms 119:105; Isa. 2:2-4; Micah 6:1-8.

105. Thy word is a lamp unto my feet,
And light unto my path.

2. And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.

4. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

1. Hear ye now what Jehovah saith: Arise, contend thou before the mountains, and let the hills hear thy voice.

2. Hear, O ye mountains, Jehovah's controversy, and ye enduring foundations of the earth; for Jehovah hath a controversy with his people, and he will contend with Israel.

3. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam.

5. O my people, remember now what Balak king of Moab devised, and what Balaam the son of Beor answered him; *remember* from Shittim unto Gilgal, that ye may know the righteous acts of Jehovah.

6. Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old?

7. Will Jehovah be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8. He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

GOLDEN TEXT—*He [God] will teach us of his ways, and we will walk in his paths.*—Isa. 2:3.

SILENT PRAYER—*I meditate on the truth that God has been with men in every age, and that I am now enveloped in His presence.*

Before anyone can learn the ways of God he must ascend in consciousness to the thought of God and take note of the things of God. Every right-thinking person wishes to be able to recognize what is true and right for himself without having to be told by anyone else. In the search for what is true and right the Bible is an invaluable aid. A "lamp unto my feet" shows me what course to follow immediately, and "light unto my path" discloses the right course for the future. The Word is the creative idea, the idea of God, spiritual man. All the possibilities and qualities of God reside in it. Therefore no one book or collection of books can contain it all, although in orthodox language the Bible is the "Word of God."

But even though the Bible does not contain all Truth, it is such a reliable guide to those who seek Truth that they can scarcely find their way without

it. For the books that comprise the Bible were written by men who were uniquely conscious of God and who sought God. God was in all their thoughts, and much of their writings exalt the thought of the reader, making it possible to commune with Divine Mind without other helps. In this communion we find original inspiration, which is Truth direct from the fountainhead. It is the light on our path, and it comes not from before us, blinding us until we can see nothing, but from back of us and from within us, throwing light forward by which we discern the course to take. All the lessons of history as well as all our individual experiences lie behind us, and from these sources, as we commune with Divine Mind, we gain light on our path. If the past means so little to us that we take nothing from this rich storehouse of cause and effect in the life of mankind, we doubtless shall take nothing lasting from either the present or the future.

An understanding of Jesus Christ's teachings will bring peace on earth, and with it a fulfillment of Isaiah's prophecy concerning world-wide peace.

The final redemption of the world depends on the birth of Christ in the individual. Everyone can do his part now in bringing this prophecy to pass, by letting Christ be born in himself and by radiating the Christ love to all his neighbors through right thinking and acting.

"Jehovah's house," referred to by Isaiah, symbolizes our body. The "mountains" are the higher brain centers, and the "top of the mountains" is the spiritual brain center. As we cultivate spiritual thoughts this spiritual brain center is "exalted above the hills,"

and the whole consciousness ("all nations") shall flow into it. When this spiritual center is quickened, it sends out far-reaching thought energy, and the whole race consciousness is lifted up. This is represented as "many peoples" saying, "Come ye, and let us go up to the mountain of Jehovah."

Just dealing is one of the fundamental principles of right living. It is an inescapable essential of character. No formal compliance with law or custom can take the place of an honest, just, kind, and really humble consciousness expressing itself always in the manner of the Christ. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" These words might have been written today for the first time, so timeless are they and so altogether timely as well. The first two of these requirements involve our relations with others, the third to our relations with God. To walk humbly with God is to acknowledge divine power at work in all our affairs and to work with it to the limit of our ability, instead of rebelling against the universality of divine law.

QUESTIONS

1. How can we be sure of the right course when confronted with the necessity of reaching a decision?
2. Why should we read the Bible?
3. Whence comes original inspiration?
4. On what does the final redemption of the world depend?
5. What does the term "Jehovah's house" signify?
6. Are the divine requirements of us difficult to comply with?
7. How do we walk humbly with our God?

Silent UNITY

The Christ mind in me is the light of my world.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

YOU WILL never know how much your prayers and literature have meant to me. It is a wonderful consolation to know that we have such fine people as you working to spread the gospel of Jesus Christ.

When I was sick in mind and body your prayers were certainly a great help in restoring me to normal health.—*Mrs. C. T., W. Virginia.*

THIS IS my birthday. I am eighty-three years old today. Some years ago I asked your prayers for my eyes, and for several years I have not used any glasses. Praise the Lord.—*A. E. J., Texas.*

ABOUT a month ago I wrote to you for prayers for a little boy that my sister hit with her car. At the time the doctors had given him up, as there was nothing they could do for him, and he has not been under doctor's care since.

When I wrote you he could not talk or walk, and it was doubtful whether he would ever be right, if he did live.

I am grateful to God that today he can talk,

walk, and is bright and remembers everything. Last Sunday he was able to attend church.

Thanks for your prayers, and your continued prayers would be appreciated. All who have been watching this boy believe his recovery a miracle. His parents are faithful children of God and never once gave up hope.—*P. H., New York.*

I WROTE you some time ago for help for my sister-in-law, who seemed to be slipping mentally. She is now greatly improved; in fact she has gone back East for a visit with her own folks and is making the trip alone. I am sure her rapid recovery is due to prayers, yours, mine, and her own.—*Mrs. E. M. B., California.*

He Shall Have Abundance

INCLOSED find my check for three dollars saved in my bank. When I wrote to you for prayers about sleep I had been unable to sleep for several months. As soon as I had written to you I began to go to sleep naturally and have slept well ever since. Thank you so much for your prayers, and thank God for Unity.—*B. R. L., Illinois.*

PLEASE find inclosed money I have saved in my prosperity bank. My daughter made a wonderful contact during this time of special prayer for her and is now playing piano and solovox in the best restaurant in this community. She has been training to do this kind of work since she was three years old and is considered an artist. In this place she has an opportunity to meet talent scouts, artists, and has greater opportunities for a big future in

her chosen work than ever before. Thank you again and again on her behalf.—*Mrs. H. D. M., Ohio.*

Free from Care

I WROTE to you for prayers for my husband who was drinking to excess. In October, 1946, an abscess formed on his amputated leg, and he was off work for a little over two months. During that time he became desperate until he got interested in reading UNITY, and he hasn't drunk for over four months. He even quit smoking, and after the second lancing of the abscess it healed wonderfully and has made no trouble since. Even though it has meant loss of work and financial burdens, I still say that it was well worth it. He made fun of me and even swore about my taking *Daily Word* and *Weekly Unity.* Now he would not do without them. Unity has helped me in so many ways the past twenty years. I pass the literature on to different ones, and they all enjoy it.—*D. S. F., Ohio.*

His Truth Is a Shield

TWO YEARS ago when my car was stolen I placed the whole thing "lovingly in the hands of the Father." Five days later it was returned to me in exactly the same condition as it was in when stolen. How many times I have thanked God for that, and Unity for showing me the way!—*E. D. D., California.*

WE FOUND Unity through a friend and a radio program back in the depression days. We had a lovely home and good business but lost it. We

thought for a time that we should have to break up the family (we have three sons), but through prayer we managed to keep the home together. Then our eldest son finished high school and we had had great plans for his education, but it seemed absolutely impossible for him to go to college. But through faith and prayer a way cleared so that he could work and earn his way in a Detroit college. The second son found the same opportunity. After a couple years of college came the war. Soon all three were in service.

Son number one was in service four years, going through the Battle of the Bulge. Needless to tell you of the many dangerous battles he was in. He received a battlefield commission, the Bronze Star, and the Purple Heart. He was wounded but not seriously. Number two was a flyer, shot down over France, in a hospital two months with burns. Reported missing, then for two months he was reported "killed in action." Then a telegram came telling us he was a prisoner. Never once did I lose my faith; I felt he would come back. But it was from July until January before we heard from him. He received only three letters from us in his ten months as a prisoner of war, but we all agreed it was Unity that kept our faith strong. Son number three was in naval officers' training, but he did not finish in time to leave the States.

I have told you the above only to let you know how much Unity has done for my family, also that we try to pass on your good word so that others may benefit. Many friends are listening to your morning program because they know what it has

done for our family. They often call me after the morning talk, and we discuss the good things we can profit by. So thank you, thank you, thank you, for the great good you are doing in this world!

All three boys are finishing college. Son number two graduates from Michigan next month and has a scholarship at Appleton Institute. He may get his other degrees. We are very proud of our boys and feel their Unity training has helped to make them the grand lads they are.—*Mrs. I. J. T., Michigan.*

He Is My Refuge

YOUR PUBLICATIONS are a continual source of satisfaction to me. I read them every morning and sometimes through the day, and I consider them true spiritual food for growth and understanding. "By their works ye shall know them," and what works Unity has wrought in the lives of uncounted numbers! My own life has been transformed—plenty of room for improvement still—but it takes skill and humility to use the tools of the Spirit to shape a new life with God's help.

Please express my appreciation to Charles Fillmore for his writings and his gallant experiment with longevity. I think it is wonderful, and his attempt is truly one for the record of science. Someone must blaze the trail into the "promised land"; and what better time is there than now, when many despair? Maybe he might not go all the way, but he has gone far, and his body may be the keystone in the bridge across the unknown. Over that bridge many thousands may pass.—*H. H. H., Michigan.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Who is a Truth student? Am I one because I believe in your good work and take and read a Unity magazine?—*From a letter received by Silent Unity.*

Yes, it is quite obvious that you are a very sincere Truth student because you are studying spiritual principles and endeavoring to use them in your daily living in every way possible. As you continue to study Truth, you will grow in understanding and realize blessings in ever-increasing measure.

"Whoso trusteth in Jehovah, happy is he."

Perhaps you will think me silly, but will you please pray for me so I will get a husband? I know I can live a much better life for God and also for myself if I am married. I have been praying for a husband, and after waiting for thirteen years there is still no answer. What is the reason for this?—*From a letter received by Silent Unity.*

Through our years of experience in a spiritual ministry we have learned that prayer is a revealing power. As you pray for understanding and guidance in fulfilling the need in your life, you will know what thoughts and ideas about yourself and about life you need to use in order to express yourself in a way that will bring you happiness, and peace.

God loves you, dear friend, and approves of you. He knows the needs of your heart, and He understands the ways in which those needs can best be fulfilled. So be at peace in your mind and heart about yourself. When you are at peace within yourself, you will be able to see more clearly the attitudes and the actions to take in order to obtain fulfillment of the needs of your heart in an orderly and harmonious way.

God wants His children to be happy, and He has endowed them with all the elements necessary to full and satisfying living. As you realize the truth of this and accept and express more of these elements—intelligence, love, wisdom, joy, and kindliness—you will become the kind of person you admire and respect and will attract to yourself the persons and circumstances that will give you happiness and satisfaction.

You ask in your letter why it is that, when you believe in prayer and ask God for something important and persist in prayer for thirteen years, your prayer is still not answered. We ask of God with everything that is in our mind and heart, not just with our desire. But as we persist in prayer, keeping our mind and heart open to what is true for us, we learn what changes we need to make in our thinking and feeling natures in order to bring fulfillment of our desires. In the process we sometimes learn so much about our own mind and heart that our desires change, for we perceive ways of thought and action that give us much more satisfaction than the ways we held to when our understanding of ourselves and of life was less adequate.

What we are trying to tell you, dear friend, is that life is good, God is good, you are good, and that as you take this constructive attitude toward yourself and toward life and live each day to the best of your understanding, expecting each day to bring you more understanding, you cannot possibly fail to have the love and happiness your heart tells you you should have.

I would like to read an opinion from you on the crime stories published in books and magazines and broadcast over the radio.—*From a letter received by Silent Unity.*

While our ministry is devoted primarily to prayer, we are always glad to help you interpret the experiences of life according to the standards of Truth.

Although stories of crime that are found in books and magazines and dramatized on radio programs frequently present the more sordid phases of living, they always reveal in one way or another the truth that the power of good is greater than the force of so-called evil. There is no harm in being entertained by crime stories occasionally if one is on guard against accepting any negative ideas that may be presented in them. Perhaps most persons who read stories of crime and who listen to dramatizations of them on the radio are inclined to regard them in the same manner that they would a mathematical or scientific puzzle, having in mind the general question, "Who 'done' it?" Many men of importance in the world have been readers of detective stories with no apparent damage to their thinking or character.

When my mother passed on, we had a photographer take several pictures of her in the casket. Since then we have had nothing but trouble and have lost our home, happiness, and health. My husband believes that keeping these pictures of mother is causing misfortune. I cherish the pictures and like to look at them occasionally, but if you so advise I will destroy them.—*From a letter received by Silent Unity.*

Your references to your dear mother help us understand the great love you have for her, and we can also understand why you have cherished the photographs. We will not advise you specifically with regard to the pictures, but perhaps an outline of the Truth relating to your beloved mother will help you in making your own decision.

Your mother no longer "expresses," is no longer active, on the physical plane and any photograph of her does not reveal the glory of her soul now as she is in the great love of God. When you look at the pictures you mentioned, you are not looking at your mother as she is now; you are only seeing her as she was in her expression on the physical plane. We know you would not want to have limiting thoughts regarding her now, even as she does not give her attention to the past, although it must have held many beautiful experiences. We know it is her desire for you and for herself that each go forward into the greater glory awaiting every soul in its progress in God's wonderful universe.

If you feel prompted to destroy the photographs, you can know that you are thus expressing your freedom from limiting thoughts and your faith in the eternal goodness of God. It will be a source

of peace to you to realize that even though your dear mother is separated from you physically, she is eternally one with you through His great love. Through the wonderful power of His love, she is as near to you as she ever was while living on the physical plane of life, and no photograph can depict the grandness of this truth. You and your mother are ever united with Him in His great plan. We shall be praying with you that God may bless you with peace and understanding and may guide you in all ways.

"The Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things."

Does Unity disapprove of medical care?—*From a letter received by Silent Unity.*

No, we do not disapprove of medical care, for we know that God's healing power may express through many channels. In our ministry we always concentrate upon healing through pure spiritual methods, and our teaching strongly emphasizes the importance of realizing healing through man's awareness of his unity with the Spirit of God that dwells in him. Yet we are never critical if our friends feel led to go to a doctor for assistance. We know that God responds to individual healing needs according to the faith and consciousness of the individual. We recognize all healing as coming either directly or indirectly from Him. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God."

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2

Bakersfield—Della Shutts, 320 Brower bldg

Berkeley—Susanna Scott, 2401 Dwight

Beverly Hills—Ruth Rae, 107 N Robertson

Burbank—Harriet Sunday, 152 E Palm

Canoga Park—Nannie Highnote, 22133 School Craft

Compton—May Butterworth, 115 N Chester

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South

Hayward—Anita Williamson, 638 First St

Hollywood—Rose Schneider, 1162 N St Andrews

Hermosa—May Butterworth, 77 17th

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 E Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7

La Crescenta—Dollee Phillips, 4004 La Crescenta

Monrovia—Irene Malloy, Monrovia Woman's Club

North Hollywood—Joseph & Mildred Haggerty, 5019½ Lankershim Blvd.

Napa—Helen Wade, Churchill manor

Oakland—Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich

Pomona—Max Flickinger, 249 W Monterey

Redlands—Dr H P Nicholls, 618a W Olive

Riverside—Katherine Sweaney, 3614 Ninth

Rosemead—Ethel C Turner, 1608 S Rosemead

San Diego—Marie Fleming, 1944 30th

Sacramento—Naomi Anderson, Blanche Evans, IOOF hall

San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 2135 Sutter

Santa Cruz—Alice Hopkins, 151 Garfield

San Leandro—Barbara Lyon, 561 Lafayette

Santa Monica—Sue Sikking, Pacific bldg

Santa Rosa—Helen Wade, 426 Mendocino

South Gate—Edna Drebert, 2653 Santa Ana

Studio City—Herbert J Schneider, 12355 Moorpark

Taft—Della Shutts, 631 North

Vallejo—Helen Wade, Vallejo Women's club

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield

Hartford—Harriet Gilbert, 926 Main

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium

Daytona Beach—Mary D. Huck, 128 Broadway

Jacksonville—Rose Emery, 220 E Monroe

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Orange

St Petersburg—Louise Beaty, 646 5 ave S

Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central

West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel

Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan

Decatur—Maud Kellogg, 317 W Decatur

Rockford—Bonnie Brown, Empire bldg

Springfield—Eva Conover, 109 S 7th

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson

Huntington—Cleo Lee, public library

Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

Kokomo—Lydia Simpson, 314 W Walnut

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, 42 & Rollins

Sioux City—Elizabeth McClaughry, Insurance Exchange Bldg

Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hote

Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, 148 S Woodward, Rm 215

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) St Antoine YMCA

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Eve Edeen, 72½ N Saginaw

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Unity, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Unity, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA bldg

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Forest Hills Inn

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Schenectady—Marian Hoagland, United Scottish Organizations bldg

Syracuse—Mae Lundahl, 110 Onondaga ave

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Mary Dunning, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Unity, 203 6th NW

Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E. Wissman, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—Dale & Donna Newsum, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, 19½ S. Limestone

Toledo—Wallace Tooke, 1623 Broadway

Warren—Everett St John, 2d Natl Bank bldg

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Hotel Frederick

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
London—Unity, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Kemp Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, Stanhope Terrace, Bayswater Rd London, W 2
High Wycombe—Dora Johnson, Longcroft, Studley Green
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, 18 Waterloo pl, Co. Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

God Is the Answer

By Dana Gatlin

"All of us want health, happiness, and success in life," says Dana Gatlin in her book *God Is the Answer*. In order to attain these blessings many of us pray for God's help and guidance, since Jesus promised us: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

A proper conception of what the "kingdom" is is the basis of all Truth teaching. Dana Gatlin explains that the kingdom is simply a state of one's own mind and heart toward God—the most intimate inmost state in which one knows Him and lives with Him. Furthermore it is a state of being quickened in spirit, and of being aware of God in all the events and decisions of one's daily life.

To anyone who reads *God Is the Answer* Dana Gatlin says, "With God it is easy," and she presents easy-to-follow and inspiring explanations of how to find one's own kingdom, to which "all these things" shall be added.

(*God is the Answer,* bound in handsome black fabrikoid, is priced at $1.)

Appearing in Other Unity Magazine This Month

Instructions for Using Daily Word

What is the purpose of *Daily Word?* How d readers use it? How are the lesson topics selected These and several other interesting questions are an swered in the *Daily Word* article "How to Get th Most Out of *Daily Word.*" Letters from readers ind cate that it is used in many, many ways. Many person read the lesson for the day at the breakfast tabl Others carry *Daily Word* with them during the day an refer to the lesson in spare moments or when a problem comes up for solution, because *Daily Word* present Truth in practical lessons that can be applied to every day living.

"May I Help You?"

In his *Good Business* article "May I Help You? Charles Henry Mackintosh discusses the matter of sales people greeting customers with this question. He feel that this is a more satisfactory greeting than "Some thing for you?" or a mere "Good morning." Mr. Mack intosh writes: "Was this not, indeed, the very questio with which the Christ came into the world and too upon Himself the robe of the flesh. . . . This was Hi query to every human being, not alone of His ow time but of all times, for He left the query to be a wa of life for all." Mr. Mackintosh feels that to follo Christ is to walk His way, and that way can find ar ticulate expression in no better form than in the fou little words "May I help you?"

Worry No. 7

"I'm a worrier!" writes Margaretta Harmon in a *Progress* true-experience story entitled "Worry No. 7." Mrs. Harmon writes that while she knew that her habit of worrying wasted time and energy that might otherwise have been used to accomplish something worth while, still she worried. Then she conceived the idea of keeping a worry diary. The account of her experiment is interestingly told and the results convinced her of the futility of worry.

The Spirit as Fire

"The spirit of man is a flame. It leaps up and out from its earth-bound source and aspires to the heavens. Its life makes a music of glory in a troubled world," writes Winfred Rhoades in his article "The Spirit as Fire" in the June 1 issue of *Weekly Unity.* As he continues his analogy of the spirit of man to flame, Mr. Rhoades says that in so far as a man endeavors to think the thoughts of God his spirit directs itself upward toward God like a flame.

Wee Wisdom *Presents a Two-Part Serial by Bula Hahn*

In the June and July issues of *Wee Wisdom* will be found Bula Hahn's story "A Ship for the King." The story is about an Italian glass blower of many centuries ago. Nicolo was discouraged because he could not make colored glass. To help him forget his discouragement Carlo, a neighbor boy, persuaded Nicolo to teach him the art of glass blowing. *Wee Wisdom* readers can depend on this story to be entertaining.

Unity Books and Booklets

For Beginners	Beginning Again	standard only	$1.00
	God a Present Help	de luxe $2; standard	1.00
	God Is the Answer	standard only	1.00
	How I Used Truth	standard only	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	de luxe $2; standard	1.00
	Lovingly in the Hands of the Father	standard only	1.00
	New Ways to Solve Old Problems	de luxe $2; standard	1.00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German, Russian*	.10
	Whatsoever Ye Shall Ask	de luxe $2; standard	1.00
For Healing	Christian Healing	de luxe $2; standard	1.00
	Divine Remedies		.50
	Jesus Christ Heals	de luxe $2; standard	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	de luxe $2; standard	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper		.50
	Both Riches and Honor	standard only	1.00
	Prosperity	de luxe $2; standard	1.00
	Prosperity's Ten Commandments	standard only	1.00
	Working with God	standard only	1.00
For Inspiration	Best-Loved Unity Poems	standard only	1.00
	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Mightier than Circumstance	standard only	1.00
	Sunlit Way, The	standard only	1.00
	Unity's Fifty Golden Years	paper	1.00
For Devotion	Bible, American Standard Edition		5.00
	Book of Silent Prayer		50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	de luxe $2; standard	1.00
	Mysteries of John	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	He Passed This Way	.10
Be at Peace	.10	Holy Bread	.10
Breath of Immortality	.10	Land Is Bright, The	.10
Challenge of the Dawn, The	.10	Life Is Consciousness	.10
Christmas Spirit, The	10	Mental Equivalent, The	.10
Daily Resurrections	.10	Prayer of Prayers	.10
First Things First	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
Great Helper, The *French, English*	.10	Song of Life, The	.10
God Is Blessing You Now	.10	Way of Faith, The	.10
		Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.00
	Jet and the New Country	1.00

NEWS *from* UNITY

"The musician's talents as to reading, execution, and interpretation avail him nothing unless his instrument is in tune with all the other instruments," writes Leon Knapp in his article "Love Is the Accepted Pitch" in the July issue of Unity. *He reminds us of how often we pride ourselves on speaking just the right words, but fail to tune our voices to the accepted pitch of love, for "when the human voice is tuned to the pitch of love, it is in complete harmony with the spirit in all mankind." Mr. Knapp cites examples of how we may control our voices by putting love into them. "Tuning up," writes Mr. Knapp, "is nothing more than accepting the pitch of love as the standard."*

Unity's Perfect-Health Program

A most gratifying response o Unity's Perfect-Health Program for May and June has come from Unity students. Many persons began May 1 and expect to continue their prayer and reading schedule throughout June. The book selected as a basis for the health program is *Jesus Christ Heals,* by Charles Fillmore. By having at hand this book and the booklet of suggestions for study, persons participating in the program strive to attain Jesus' consciousness of bodily perfection. They remember that He walked among His fellow men vital, alert, ageless, daily renewed in the image and likeness of His Father, and without fear of sickness or of the passing years.

Unity blesses all persons now taking part in the Perfect-Health Program and invites others to join now. Further information about the program is given inside the back cover of this magazine and in the May issue of *Unity.*

Free Literature Helps Prison Inmate

The following letter is from a prison inmate who was benefited by Unity literature supplied by Unity's Silent-70 Department:

"When I was committed here I was assigned to work in the library. The inmate in

charge of all magazines and books noticed my bewildered condition and gave me copies of *Unity, Progress, Daily Word, Weekly Unity,* and *Good Business.* He told me that if I would read them in the quiet of my cell I would experience the awakening of the Christ within. I began reading and was pleased with the simplicity and sincerity of your presentation. I did feel the awakening of the Christ consciousness, whereupon all remorse, sorrow, and self-pity dropped away to be replaced by serenity, forgiveness, and kindness. My friend in the library noticed the improvement in me, for I do have an inner peace and happiness now that I never knew before. My friend and I have pledged ourselves to carry the messa of Unity to our family a friends upon our release in few months."

The Silent-70 Departme has distributed Unity liter ture free to prisons and oth institutions for thirty-sev years. Many Unity studen like to have a part in th branch of the Unity wo and send love offerings f Silent-70 to use in this wort while way.

Share Good Things

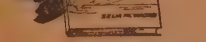
When you read a *Uni* magazine article that hel you and you feel that someon you know would be benefite by it too, why not give you copy of the magazine to him Sharing good things is splendid habit, one that help you think constructively, thu inviting a return of bless ings into your own life.

A simple way to mail copy of *Unity* magazine t

someone is to roll it, wra an addressed envelope (open ed at the ends) around it and affix a three-cent stamp You need not give your nam and address unless you wish t do so.

Loans Whatsoever Ye Shall Ask *to Friends*

A friend in Illinois writes: "I have one copy of *Whatsoever Ye Shall Ask* that is usually loaned out to some friend who is working on some problem. In one instance an elderly couple had been forced to place their daughter in an institution and were greatly grieved over the circumstance. I took them my copy of *Whatsoever Ye Shall Ask*. They told me it brought them help and comfort beyond measure. Then I gave this book to a young mother of two lovely children. Her husband's illness forced him to go to another climate. She was brokenhearted over the necessary separation, yet she too found peace and comfort

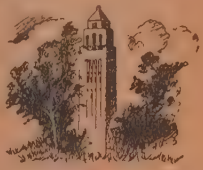


n the pages of *Whatsoever Ye Shall Ask*.

"Now I want another copy to start out on a mission of bearing Truth to those who are ready for it. I consider *Whatsoever Ye Shall Ask* an outstanding Unity book to help beginners in Truth."

July Term of Training School Begins June 30

The July term of the Training School at Unity Farm begins June 30 and will continue through July 25. During this term courses will be given for advanced students who



have attended the Training School two terms or more prior to 1947. The schedule of classes and teachers is as follows:

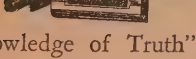
Bible Interpretation, William I. Hoschouer; Preparation and Presentation of Unity Lectures, Louise C. Beaty; Christian Healing, Mr. and Mrs. Charles Fillmore; The Divine Feminine, Richard Lynch; Healing Practice, Cleda Reyner; Steps to Abundance, Francis J. Gable; I Give Myself unto Prayer, Rose Emery.

The fourth term of the Training School will begin August 4 and continue through August 25.

For further information you may write to Dr. G. LeRoy Dale, Registrar, Unity Training School, Lee's Summit, Mo.

What Is Truth?

Pilate could hardly be blamed for his challenge to Jesus: "What is truth?" Many persons feel that they understand what Truth is yet would have difficulty in defining it. In *Know Thyself*, by Richard Lynch, is a chapter entitled



"Knowledge of Truth" that has given many readers the understanding they wanted. A friend in Kansas writes: "I am enjoying *Know Thyself* very much. It has been difficult for me to understand the meaning of the word Truth, but the chapter 'Knowledge of Truth' has made the meaning clear to me." (*Know Thyself* is listed on the "Books and Booklets" page of this magazine.)

"The Unity Viewpoint" Audience Represents Many Faiths

Letters from listeners to "The Unity Viewpoint" indicate that men and women of varying religious backgrounds and faiths are united in an invisible bond of brotherhood in this fifteen-minute Unity radio program. It is estimated that one and one-half million persons listen daily to "The Unity Viewpoint." Visualize this vast group responding in heart and mind to the Teacher within and finding in the Unity radio message the peace and assurance for which they have longed.

One woman writes: "I have been a lifetime member of my church and love its ritual and order of service. However Unity has given me a deeper understanding of Truth, thus making me anxious to know more about God's love."

Another writes: "I am of another faith, yet find your radio programs do not conflict with what I have long felt and believed."

Still another friend writes: "I have always insisted that I was an atheist. Since listening to your broadcasts I attend a Unity center regularly and find great comfort in your teaching."

"The Unity Viewpoint" radio programs are now presented over thirty stations and are made possible by the love offerings of friends who want to help Unity School spread the Truth by radio. If you have not heard "The Unity Viewpoint," or would like to recommend it to a friend, just write for the radio schedule.

A Truth Magazine of Pictures, Poems, Meditations, True-Experience Stories, and Friendly Columns by Well-Known Unity Writers.

PROGRESS magazine invites its readers to find happier living by thinking right and by looking to God for guidance. Every issue carries a column by Ernest C. Wilson, a message from Silent Unity, and a number of lively stories filled with good ideas—stories in which people find the right answers to problems just like yours.

PROGRESS readers learn that while Truth is ever idealistic it is also practical; in fact it is the only practical way of life.

PROGRESS is published monthly and contains thirty-six pages of inspiration. It is 7 by 10 inches in size. Order it for yourself to supplement your UNITY reading, or send it to a friend that you would like to see become interested in Truth.

PROGRESS is $1 a year.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Put Your Trust in God

Whether you are seeking prosperity, a new home, a new job, health, or an adjustment of personal affairs, do this one thing. Put your trust in God and leave the solution of your personal problems to Him. His answer will certainly come, and He will guide you in making right decisions.

The Prosperity Bank plan offers you a daily drill in prayer and right thinking that is invaluable in helping you relinquish your problems to God. It helps you keep your thought clear and ready for God's answer to your problems. During the seven-week Bank drill Silent Unity will be praying for you for success in demonstrating your good.

The Bank plan also affords you an opportunity to bless others and to help them solve their problems by giving them the Truth message through a gift subscription for UNITY. Let this plan help you find your good and share your good with others.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-6-47

Do You Want Perfect Health?

If you are not enjoying perfect health Unity suggests that during May and June you unite with other students in Unity's Perfect-Health Program. This program has been planned to help you and thousands of other students demonstrate perfect health. It is based on the book *Jesus Christ Heals,* by Charles Fillmore, who declares that since perfect health is man's heritage from God, it is possible, natural, and that God wants His children to claim it! *Jesus Christ Heals* helps each reader to call forth his own Christ radiance, thus charging his whole being with abundant life and perfect health.

Perfect Health Can Be Yours!

esus Christ Heals can help you recognize the perfection of our mind and body. No matter what seems to be the state of our health, it is possible for you to benefit by participating n the Perfect-Health Program. Prepared especially to accom- any *Jesus Christ Heals* at this time and offered free to you is e helpful booklet *Unity's Perfect-Health Program,* which ives Bible references, affirmations, and suggestions for appro- riating the benefits of Mr. Fillmore's illumined teaching out demonstrating health by prayer and right thinking.

All you need do to unite with Unity in this Perfect-Health ogram is to send for a copy of *Jesus Christ Heals* and the structive booklet *Unity's Perfect-Health Program.* If you ready have a copy of *Jesus Christ Heals,* just ask for a copy the booklet. *Jesus Christ Heals* is $1.

NITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Revelation

R. H. Grenville

No man has seen God's face at any time,
The wise have said; and surely this is so
If by His face we mean some counterpart
Of these familiar features that we know.

Yet may we see His love in loveliness
And learn His joy in all things glad and free;
See His wealth poured out in stars, His life
Sustain the blossoms on a fruitful tree.

In all things beautiful and blest we touch
The shining Presence; there is not a stone
But has its radiance, could we but see.
No man need ever walk his road alone;

God stands revealed on every hand. I pause
To give my lesser self a little push,
Bidding it stand, like Moses of old time,
In sudden wonder at the burning bush.

DATE DUE

GAYLORD

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